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CHRISTIANVS RAVIUS BERLINAS

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CHRISTIANVS RAVIUS BERLINAS

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A GENERAL *P. Lhwyd*

GRAMMER

For the ready attaining of the

*Ebrew, Samaritan, Calde, Syriac,
Arabic, and the Ethiopic*

LANGUAGES.

WITH

A Pertinent Discourse of the
ORIENTALL TONGUES.

Also a *Sesquidecury*, or a number of
Fifteene Adoptive Epistles sent together
out of divers parts of the World con-
cerning care of the *Oriental* Tongues
to be promoted.

By *Christian Ravis* of Berlin.

L O N D O N,

Printed by *W. Wilson* for *Tho. Slater* and
Tho. Huntington, and are to be sold at
the *Angel*, and at the *Starre* in
Duck-Lane. 1650. Q

GRAMME

And, and the Bishop

LANGUAGES

ORIENTAL TOUCHES.
A Fervent Discourse of the
WITH

Also a separate way, or a number of
different separate Rights and regular
out of the same of the World of
country, and of the United States
to be provided.

By Christian R. Co. of Boston.

LONDON
Printed by W. Whittier for the Author and
The Proprietors, and are to be sold at
the Office and at the Store in
Buck Lane, 10 & 11.



T O

The right reverend Father
in God, *James* by the Divine
Providence Archbishop of Armagh
Primate, and Metropolitane of all
Ireland, and of His MAJESTIES
most Honorable Privy
Councell.

May it please your Grace,

Great and manifold are my obli-
gations unto your Grace, not on-
ly as a Client towards a great
Patron of studies, but more especially as
an adopted Son of your especiall favours.
Ten yeares agoe, onely upon one humble
discovery I

A 2

letter

The Epistle

letter of mine from hence, unto your Grace
residing in Dublin, craving most humbly
your assistance in my purpose towards the
Orient; It pleased your Grace to write
unto me (being as then by sight unknown
unto you) and most favourably to offer
mee a certaine annuall allowance for my
voyage, if I had already left England,
or if not, to invite mee to come over to
your Grace, and that upon very honou-
rable termes, upon knowledge whereof,
that excellently learned, Hugo Grotius
(unawares to me) commended mee and
afterwards carried me along with him
to the Cardinall De Richelieu then the
greatest Minister d'Estate de France, who,
after some discourses inviting mee to
serve him in the Orient, and my modest
refusall alledging my obligations to this
English Nation, but especially to your
Grace, and when upon the second and
third reply of his, I did promise to write
unto your Grace about it, but hee being
unwilling I should do so, did after a most
ample, and large commendation of your
Lordship

Dedicatory.

Lordship dismisſe mee with an honorable donative, in the preſence of that renowned Ambaſſadour, with whoſe Son, (Anno. 1636 being a Courtier at the Court of the Queene of Sweden,) I had acquaintance at Stockholme. Out of reſpect alſo unto your Grace, Mr. Pocock. Anno. 1639. at Conſtantinople became very active on my behalfe with my Lord Ambaſſador, as alſo the treaſurer his and my hoſt and the conſull of Smyrna, Mr. Edward Stringer a moſt worthy & excellently learned Gentleman for your Lordſhips ſake were never weary of affording mee all the favour they could, attesting frequently this humble reſpect towards your Grace; And after my returne home I received ſo freely and largely of your Bounty, that I confeſſe my ſelfe to have had all along an exceeding rich ſupply from you; the conſideration of all this and that it ſhould be done to a ſtranger one never ſcene unto you, onely at the motion of thoſe learned men Doct^r Elichman, Lud. De Dieu,
Ioh.

The Epistle

Ioh. Gerhardus Vossius, that such unparalleled honour I say and bounty should bee done mee, layes an unparalleled burthen on my shoulders worthily to testify my thankfulness for the same; your Grace also prevents mee even in that which alone is left me, whereby to testify my thankfull remembrance of your favours; you honourably make mention of mee, unknowne to mee, in that most learned Epistle to Ger. Ioh. Vossius de Symbolis lately set forth, calling me yours (Noster Ravius) and truly so I am; I esteeme my selfe your Son, and you my gracious Father that provides for mee, nay more then a Father; A Father knowes his Son for whom hee provides, your Grace provided for me as a part of your heart which you never saw. You have still the same gracious care of mee and my lectures, whereof at all times your Grace is pleased to enquire the successe. I will not excuse or deplore the state of my creeping and weak studies; *Ultra posse nemo obligatur*

Dedicatory.

ligatur ; nor speake for the tuition
of this small offer ; If what it con-
teines bee truth (which I have learn-
ed under your fatherly care) the of-
fer of it is great ; if the matter of it
be false, and the conceit of a heady
braine, the greatest Booke of mine
would justly bee loathsome and detest-
able in your sight. Eruditi possunt
judicare, rudes discere, scioli neu-
trum. I shall be as glad to be taught
better if here I have done amisse, as to
have written a truth and a beneficiall
one, wherein I do not amisse. I con-
fesse I never part from your Grace but
I retorne more learned then I came,
but, which I esteeme above all things,
farre more confirmed, and resolved
upon the following of your pious,
meeke, humble, sincere, unfeigned con-
versation, and because I can never attain
the learning and exact judgement of
your Grace, I shall endeavour in a higher
measure, and nearer proportion to at-
taine your Christian faith, shewed in
that

Dedicatory.

that unparallel'd height of humility,
wherein your Lordship outstrips all the
Archbishops of the World, and to bee
truely ready to follow the steps of
your Grace in the Lord Iesus, as
your,

Most Humble

CHRISTIAN RAVIS.

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625	626	627	628	629	630	631	632	633	634	635	636
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745	746	747	748	749	750	751	752	753	754	755	756
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841	842	843	844	845	846	847	848	849	850	851	852
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865	866	867	868	869	870	871	872	873	874	875	876
877	878	879	880	881	882	883	884	885	886	887	888
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901	902	903	904	905	906	907	908	909	910	911	912
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949	950	951	952	953	954	955	956	957	958	959	960
961	962	963	964	965	966	967	968	969	970	971	972
973	974	975	976	977	978	979	980	981	982	983	984
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1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020
1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032
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1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116
1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128
1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140
1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152
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1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176
1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188
1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200
1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212
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1417	1418	1419	1420	1421							

Elementa Primaeva Linguae Sanae consistunt in

The first elements of the Oriental language consisting of

44

[illegible]



A Generall Grammer for Ebrew, Samaritan, Calde, Syriac, Arabic, and Etiopic.

RULE I.



*Other Tongues may bee written for-
wards or backwards, that is towards
the right or left hand, so this.*

Therefore *Ebrew, Samaritan, Syriac*
and *Arabic* is written towards the left,
Ethiopic towards the right hand, like
Greece, and Latine, and all other European tongues,
descending from this primitive.

Rule II. *As other Tongues, so this writes the Letters
a part, or joynes them.*

The *Jewes* as they write any tongue with their let-
ters, so did they the bible and other bookes of note
with Letters a part, (as we do in printing) yet in their
common writings (doublelesse) they did (as we doe
for celerity sake) joyne their Letters. And that by
a threefold argument, 1. Because it is naturall to all
people to write fast, and ioyning the characters is the
onely way. 2. The heathens contradistinct to the *Jewes*
of that Country, viz. the *Syrians* being *Christians*,

and *Arabians* for the most part *Muhammedans*, doe write the Letters joyntly, as other Countries do, when they would write fast. And no doubt, it is the common course of that Country as well as it is of ours. Onely some few Letters they joyne not, (*viz.* The *Syrians* a, d, e, u, t, z, r, s, or Qlaf, dolat, He, Vau, Tzode, R's, and **Taw**. The *Arabians*, a, d, w, z, & r, or Elif, Del, (Diel) v, z, w, zayin, ra.) with any following Letter, but with the foregoing they are as well as any other. 3. a, & l, or Aleph, and Lamed are found joyned in one figure by the *Jewes*.

The *Etiopians* do write every Letter apart like the *Jewes*, which I thinke is done by them onely in some hookes of note as the bible, and all Church-books, yet in common writings I doubt not but that they joyne them as well as wee. Otherwise they may be thought to want the common sence in writing. I desire that this may be enquired after, and being found by experiente to be so, that *Europe* may be acquainted with it.

Rule. 3. *The essentiall duct (or stroak) of the Letters in this whole primitive Tongue is one and the same.*

Ebrew and *Calde* Letters are the very same, for there are no *Caldeans* extant, but the *Jewes* (since the *Babylonian* captivity) who gave unto that forme of writing and pronunciation (which they learnt there) the name of *Calde*; notwithstanding they lived in *Jerusalem* and the rest of the holy Land. The *Jewes* use these *murabba* or *square Letters* which they call *Calde* in any tongue whatsoever, as in *Italian*, *Spanish*, *German*, *French*, *Persian*, *Arabic*, *Turkish*, *Polonian*, or *Muscovian* tongues.

The *Samaritan* are the old *Ebrew* Letters, used by the *Jewes* before the *Babylonian* captivity. My reason is this, *First*, because they are lesse polished more crooked, unproportionable, uneven, and illfavoured

red, then the common *Ebrew* now in use. For as the *Jewes* (before the captivity) were lesse civilized, more proud, stifnecked, rebellious, untractable, and hardhearted, not onely to strangers but to themselves also: (as appeares by the generall complaint of the *Prophets*) so (after that affliction of 70 yeares captivity) they became more meeke, humble, patient, and tractable: and in that time finding that the *Caldeans* had the same Language, in essence, with them, and that their writing was more neate and comely then their own (by how much those were a better governed and policy'd people then they) they began not onely to learne, but affect, and that so well that they left their owne, crooked, and illfavoured Character unto those *Samaritans*, (which they called *Cuttims*, because descending from *Cuthaya*, or *Scythia*,) out of an hatred of their worship, and religion, and love of their owne religion, and new learned Character, which they found to bee more easy and neate than their old. *Secondly*, because it is the common course of all Nations to mend the fashion of their writing, as the *Germans*, *Low-dutch*, *Polonians*, and *English* themselves have done, and do yet dayly.

The *Syrian* Characters are the same formerly used in *Syria*, *Cnaan*, *Flistea*, or *Palestina*, by the Heathens or Christians, not the *Jewes*, and thence it is that the greatest difference betwixt *Calde* and *Syriac* is only in the characters, the tongue being the same called *Calde*, when the *Jewes* speake it, and *Syriac* when the Christians. Now wee know well enough, that religion doth not change the tongue, as when popery was cast out of *England*, the tongue did remaine the same. And those petty differences betweene *Calde* and *Syriac* taught by *Emira*, *Eccellenfis*, *Waserus*, *Masius*, *Crinesius*, de *Dieu*, and others following them, shall all be cleared up, and taken away in their proper,

per place. Neither do they write downewards (as *Mafius* &c. affirme) but onely some men for their more perfect and accurate writing, turne first their paper downeward, then make they that basis or fundamentall it rooke, whereby the characters are joyned, downward, and so write the body of the Letters all along upon it; which fully done, they turne againe upwards; Nor do they use many different fashions of their writings about the lines, but write line for line as wee do. And there are many thousands that do not turne their paper and yet write as faire and swift as the other. And this I have observed my selfe by many that have resolved mee that question; The other *Syriac Estrangelo Letters* are also the same, but onely that they are lesse polished as being more ancient.

The *Arabians* as they have the same way of joyning, so have they likewise the essentiall writing. The names (if fully written) would appeare to be, [1.] the same names, [2.] the same sort of Letters, [3.] the names to be taken out of the same tongue, and [4.] that their order should be the same with *Ebrew Samaritan, Calde,* and the *Syriac* Alphabet. All the difference may easily bee shewen by degrees, going from *Samaritan* to the old *Syriac*, hence to the new *Syriac* of *Trostius* his new Testament, or the bookes printed in *Germany* and *Leyden* by *Erpenius*, hence to that latter printed at *Rome*, given out by *Gabriel Sionita*, or by that *Syriac* Old and New Testament lately given out by that same worthy and learned man at *Paris*. Hence to some farre better *Syriac* Manuscripts extant in *England*, which being compared with the most ancient *Arabic* writing (as I have seene it at *Ephesus* in a table) that hangs there in a Church built by a *Turck* to the honour of *Iesus Christ* called *Isa Peigamber*; the characters thereof being like

like *Syriac*) you will finde them to be almost all one. Nay among my own Manuscripts, I have some pieces of *Arabic* witten upon Parchment being the *Cust*-writing, which comes very neer unto the neatest *Syriac* extant. There are here in *England* above 20000 severall fashions of *Arabic* writings, every Manuscript being different from other, and some of them being composed of severall tracts, bound up together will afford 10, 20, nay 30, severall formes of writing. And I my selfe have one Manuscript that containes above an hundred different sorts. Wherefore you must not stand either upon this or that print, for even as we our selves differ in writing so do they. And therefore I desire you to acquaint your selfes with the written bookes as much as possible. Nay there are some copy bookes published in sundry countries, wherein (that they might bee thought to bee skillfull in strange tongues) they have made such foul worke about the *Syriac*, *Arabic*, *Turkish*, *Persian*, *Malayan*, *Tatar*, and *Mogull* Letters that I am ashamed of them. Nay among printed bookes onely *France* and *Italy* have good *Arabic* characters, those in *Germany*, and the *Low-countries* are not good. Nor are *Erpenius* his characters according to the true and neat *Arabic* duct in writing. Nor are those *Arabick* pieces cut in copper, in the deceased *Crinesius* his booke called *Babel*, or *Joh. Zechendorfius* yet living; (both *German*s) well performed. But I hope wee shall shortly make neater worke in that kinde here in *England* then hath beene done hitherto in *Europe*.

Rule 4. They have all one and the same consonants in power and by way of pronouncing: not much different from our *English*.

The pronunciations, which we have in our *English* Alphabet of all our letters, we see to be almost the same with *French*, *High* and *Low Dutch*, and other

Nations of Europe, on the same fashion those of the Orient being as well Men as wee, have not much lesse, or much divers soundings of letters. The primitifs thus (a) b g d h (e) v (n) z x (h) y (i) k l m n x (sh) (o) p (r) q r s t. Our English is, a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, w, x, y, z. just so pronounces the Ebrue, and Samaritic, Calde and Syriac, Arabic and Etiopic, viz.

A b c, or g as wee English pronounce g before e or i, ge, gi, the reason is, because that c in Italy, from whence wee fetch our Alfabet, before e or i, is pronounced, as if ã t were before je, ji, thus rje, rij; and our g is pronounced as if there were ã d before je, ij, thus, dje, dij. So that the difference is betweene the Italian or Roman c and the English, Ebrue, Arabick, Calde and Syriac g, as the proportion of d to t.

D, e, because the Grecians, who did immediatly receive their Alfabet from this primitive Tongue, as the son is the immediate heire of his parents, almost generally have ã he and ã e, yet for the most part even that same ã they pronounce as if it were ã e, hence it is no wonder, that in the Greec, Latin, English and all occidentall alfabets is a simple e (in place of that easy, the easiest breath of all the guttural letters after a, I call by the Grecians the *spiritus lenis* and be the *spiritus asper*).

F is unjustly, yet according to many hundred Nations in the World, arisen in place of the primitive w, or v cōsonant, which being too hard pronounced by the Coptites, the Romans, Italians, Spaniards, French, made *filius* from *vī* & *q*, with an interposition of l betweene two i, viz v & i; thus is f in place of w, v.

G is come in place of the primitive easy s; for the pronounciation of zayin, is as the Grecians, Germans, and Low Country pronounces in the beginning of any

any word. And because that some of the *Æolians* and old Latines did pronounce *g* as the French do, *je, ge*, hence is it, that they mistaking the second degree of *s* (done onely by the tongue and the teeth) which is, the tongue not comming at the teeth, as the teeth closed, and the palat made with a cavity, make *z* a *g*, as the French *ge* and *je*. Then the primitive letter requires a single sibilation, and the Greec letter, from whence the Latines have it, a compound one.

H, this is from the second sort of *h* in the primitive tongue, the second wherof is here the single *h*; in *Ebren* it is of a double pronounciation: first *Kh*, easy unto all the Europeans almost, except English and French 2. halfe *h* and halfe *kh*, almost impossible for all the Europeans. Yet by the Jewes yee may learne it the best.

Here follows a letter unknowne unto the Latines, from whence the English have their Alfabet, so wit, th; the Greeks as the nearest unto the Orient and these parts that did speake this tongue, have it from this primitive tongue, & W Thér, thera. And must be pronounced with the breadth of the tongue.

I, is in this primitive tongue the *y* of the English and French pronounciation. The Latines mistaking it to be naturally a vowel, when it was a consonant, made it a vowel. Yet as in this primitive tongue all the letters are consonants and not vowels, so is also the whole Alfabet of Greec, Latine, English and of all Europe only consonants, not vowels, whereof now and then some become to be vowels, yet by a meer accident.

K, l, m, n are of the same nature in the primitive, that they are in English, onely take heed, that you never pronounce *k* as *kh*, but constantly as *ca, co, cu. Ka ke, ki, ko, ku.*

Here comes in another letter, knowne by the Greeks,

Romans and English (rightly placed onely in the Greec Alfabet) ξ x, which all the people pronounce cs, but yet many times must be pronounced sc, or sh: and that by these following arguments. 1. You have in all tongues the sound of ξ and sh. Now if yee pronounce ξ x as cs, and not sc, or sh, then you bereave the Greec and all other Europian Alfabet of that sh. And yet as you have in this whole primitife tongue ψ shin and ϕ , fin, or sh and ξ , (the names of these sounds let them bee, whatsoever they will) so naturallly in all the occidentall tongues: and if x be pronounced onely like cs, then is sh in n one of our occidentall alfabet, whereby they will become not onely shorter then their parents, the orientall alfabet, but also of their own naturall expression. 2. The name of the letters are not fin and kfin, but fin and shin; as all the World doth agree. Now in the Greec wee have our $\theta\epsilon\omega$ syn theo, cum Deo, being that one name of these two letters, ergo must $\xi\theta\epsilon\omega$ bea not be read ksyn, but shyn theo. 3. cs or ks is a compound sound but sh is not a compound sound. 4. The Arabic tongue which is spread through whole Africa and almost a third part of Asia doth pronounce sh in most of those words, which in Ebreu, Calde and Syriac are written with that shamek in whose order and place ξ in the Greec alfabet expressly stands. 5. The figure of the Greec letter it selfe shews, that it is the same with ψ , viz. three teeth, onely that in the primitife these teeth stand upright, in the Greec towards the right hand. 6. The name of the letter in the Greec is not from shamek, but from shir, and n being cut off doth remaine shi, which now commonly is call'd shi. Yet in the Jewish, Calde, and Christian Syriac, or Muhammedan Arabic, and Heathenish Greec and Romish tongue this Letter is not constantly read as sh, but onely as ξ ; whereof many instances might be made.

o. In this primitife tongue ayin is and signifies an.

eyes.

eye and that forme has it in all the tongues; and as no body in English, Latine or Greec calles it gno, ngo, hno, nho, or otherwise, so it must neither be pronounced thus in the primitife. First, because it is a pronunciation of non sense, used by no people. 2. Because the Arabians, and Syrians, and Ethiopians do pronounce it only deep out of the throat. 3. the Latin could not pronounce it. 4. Gn is a compound sound of g and n; but all the alfabet letters are of a single sound s. it makes a confusion of two instruments of our speech, the palate and tongue, as if these two made up the throat, when these two are different parts of our mouth as between themselves, so also with the throat. It is therefore the surest way for us, to leave it out wholly in our pronunciation.

P. Is never pronounced thus in this holy tongue, but constantly f, nor has yet whole Africa and that great part of Asia (where this primitife tongue hath continued ever since the Babylonian confusion) any p at all, but f: hence it is that the Ethiopians have gotten in their Alfabet a new letter to a p, which as you may see in the words, where it doth occurre by them, is used onely in such proper names of the Greek Testament and elsewhere, which were pronounced p, as; *Paul, Peter.* Nay the *Persians* and *Turcs* have some words wherewith they jeare the Arabians, because they cannot pronounce p. Hence is it that the Romans did use an h by that p, to sweeten it. The Greecs had both sounds, pe and fe, which they call pi and fi, nor is that Greec fi more than a single f. Here comes in the letter *Ξ*, not so much with at, or d, as different from the hard f by a broad and obscure pronunciation of it. For the hard f, which follows, is of an acute sound, and for the most part with the vowels, a, e, i, o, u. but *Ξ* et, or *Ξ* ad with the vowels a, o, u.

¶ This is

Q. This letter the *Romans*, and also wee Northerne people have gotten from this primitive tongue: it hath the pronounciation of *k*, I confesse, yet a great deale deeper out of the throat. The *Greeks* being unable to pronounce it so hard, left it out, and put in all places a *k* instead thereof. The *Romans* more Northerly being of a harsher sound than the *Grecians* retained it, and for difference sake put constantly an *u* consonant by it, which yet they did not pronounce, as out of *Ciceronis* is observable, *ego coquo te adjuvabo*, for *quaque*; and hence is it that the *French* never pronounce *qu* otherwise then a simple *k*; therefore should we leave out constantly that *u*, and never pronounce it neither. For this our mother tongue shewes it to be a superfluous *v*, and not to be expressed with a sound, and that *q* is expressible without the writing or pronouncing of an *v*.

R. Has nothing to be noted.

S. This is that fifth degree of an *f*, as wee constantly pronounce *sh* sharpe at the end of a word. The first degree thereof being as it is used in the beginning of *German* and *Low Dutch* words pronounced like an *English* *s*. the second degree like *sj*. the third *sh* of a more hard pronounciation, the fourth *sch*.

T. Is that simple *t*, which all these dialects in the East, and the most of that of spring in *Europe* have at the end of their Alfabetts: it must never be pronounced like *th*, nor written with an *h*. And because it doth frequently mingle with the *f* before, and the *f* with this *t*, hence is it, that *d* doth also now and then mingle with *f*, yet must they be constantly looked upon as diverse letters. And therefore where the *Caldees* and *Syriacs* doth not shew the difference of a naturall *d* and *t* from a *d* and *t* growne out of *s*, there the *Arabic* is more circumspect, and doth shew it. And where in *Arabic* it should be left out, or superfluous added.

added, that must not be ascribed to the tongue, but the Authors of them, who do faile therein.

Rule 5. *The consonants are either of a hard, or of an easie and sweet pronounciation.*

This is to be observed in all these dialects, howsoever set downe onely in the Arabic, the observation whereof doth frequently open the eyes of the Jewes & Christians in the Ebrew, Chalde, Samaritanic and Syriac. It being the old question, why so many *s*, so many *d* and *r*, *b* and *g*, *k* and *a*. The answer is, because they have in the orient for an easie, sweet, and acute pronounciation an easie *a, d, b, g, k*, and *s*, for a hard one, an hard *a, da, ba, ga, qa, ta*. The easie letters are following, 1. 2. 3. 4. 5. 7. 10. 11. 12. 13. 14. 15. 17. 21. 22. the hard letters are 6. 8. 9. 16. 18. 19. 20. In the Arabic names you may easly discern them, for all those that are of a sweet pronounciation, are with *e*, or *u*: *Elh, be, te, the, gim, del, dsel, ze, sim, shim, se, kes, Lem, min, nun, be, ye*. The hard with an *a*, *ba, kha, ra, sad, dad, ta, da, ayin, gayin, qaf, vaw*.

























Rule 6. *They number by the order of the Alfabet.*

The first nine begin from one, still adding a unity, arise till nine. The second nine begin from ten and still adding ten, arise to ninety: in the third nine, which is not as yet half, they begin from one hundred, and arise to foure hundred: and so further as in the table. The Arabians have the same order and numbring from whence it is clearly seen, that they had formerly the same order with the Ebrue Alfabet. Yet they have also another sort of figures for those nine numerall figures, which as commonly esteemed, they received out of the East Indies, but that is but an old fable. For they do arise from the Ebrue or Arabic letters. You have them at the end of the table. The Ethiopians use the Greeke letters but of a very old and rude.

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rope stamp, whereof you may learn by the way from the *Esiopians* an old kinde of Greec letters.

Rule 7. *The number of them is two and twenty.*

The whole tongue has 22 letters; for so many, and no more are in *Ebrue* and *Samaritic*, *Calde* and *Syriac*, *Arabic* and *Esiopic*, confessed by all the Grammarians, who do agree about that number. Yet there are some objections. 1. There are 23 consonants because *Shamek* or *Samek*, *Shemkat* or *Semkat* is a letter a part, *Shin* and *sin* being two divers letters, which make up that number of 22. Answer, *Shamek* or *Shemkat* is onely a surname of *Shin*, and by accident of *Sin*, as the figure of it in *Syriac* shewes, which is the same with the *Ebrue*  onely closed above by quick writing performed with one stroak, and joyned with the following, which joyning the *Jewes* have not observed in their *Ebrue* Text, and *Calde* paraphrast, where for more perfection sake they do write all their letters a part, as wee in our print. The number (as likewise the order in the following rule) is to be demonstrated out of the *Psalmes* of *David* and the *Lamentation* of *Jeremy*. The space of time betweene them both is 450 yeares almost; whereof wee see the constancy of that number and order of the *Alfabet*. In the 25 *Psalm*  and  is joyned in the 2 verse,  and  in the 5 verse, no verse beginnes with ,  contrary has two verses, and thus to make up the number of 22,   is placed at the end. In the 34 *Psalm*  beginnes againe the 2 verse,  and  are in the 6 verse, and to make up the number 22,  doth it, yet it hath   for the conclusion as in the *Psalm* before. In the 37 *Psalm* every letter has two verses, excepting onely   which have but one, whereof the second doth lack. The 28 verse must end in   and the 29th begin with   for  sake, whereunto belongeth the 30th beginning with  .

with דקריק, which is now the 29th, the sum of the verses then being 41, and adding those 3 lacking, it shewes plainly that the Psalm then would have 44 verses, the halfe of it 22, the summe of the Letters. In the 112th Psalm there are joynd two letters in one verse as ד and ל in the 25 and 34 Psalmes, and thus would the number of the verses be 11, but now seeing ד is cast to the ninth and ל to the 10th, there are but 10 verses. Yet in all these Psalmes there is no ד beginning any verse, but ד *Samek* or *Shamek* is constantly there. In the 119 Psalm there are besides 8 verses from ד in his order, three ש among 4 ו in its order, which is the only confusion I finde in these Psalmes in this Letter. In the 145 Psalm it seemes as if the verse beginning from *Nun*, were lost, whence it is, that this Psalm hath onely 21 verses. In the first Chapter of the Lamentation (made as I say 450 years, or thereabouts after the Psalmes), there are 22 Verses according to the number of the Letters.

Now to answer unto that great objection, which out of all these Psalmes may be made, I say here onely, that in all the Dictionaris of this tongue, already extant, is to be seene, a great part of the words with ד in the 1. 2. & 3. radical to be written with ו and not with ש, and those with ו to be written by the *Laves* in their Rabbinicall books with ד, yet these two names, *Shin* and *Sin* to be all along this tongue, except in *Syriac*. And that the greatest part of those roots which have our *Ebram*, *Calde*, and *Syriac*, to be written with ו of three points, which expressly is calld *Shin*; Yet some words with ד have onely in *Arabic* و of no point: which is an exception. For that which hath the greatest weight, makes by mee the rule; and that which hath the fewest examples, makes by mee the exception. I have also observed in

In some christian Manuscripts in *Arabic* written among the *Mohammedans* for our christians sake, that they frequently write *W* with 3 points in place of *Ebrue W*, which they do, as I was told of them, onely that the *Turkes* should not presently understand the christian books, for fear of finding something written against their faith, they might begin a persecution. But I believe it to be rather out of ignorance of Orthography then such reason, the *Turkes* knowing it before hand, that Christians have other principles, and that they do write something new and then in their bookes to retaine them *Christians*, and avert them from the Turkish faith. *Summa*, even this letter *U* not being esteemed to be the same with *W*, and anomalically with *W*, has made that great obstacle, that learned men could not finde that unity of those six tongues; And that what *Wemmer* sayes in his *Etiopic* Grammer, that *Sant* and *Saat* be of the same sound, both pronounced like *s*, is false; no tongue in the World lacking these two degrees of *s* and *sh*: nor *Ebrue*, *Samaritic*, *Calde*, *Syriac* and *Arabic*, why than *Etiopic*? But so men do speake and write, when they learne and teach without reason, and try all.

Not 24; as if *Van* quiescent or pronounced were two divers letters, which is false, and yet thus set down by *Elim Hutter*, in his *Cubus*; forceably brought in onely to fill up the number of 24, and so to make a right square or *cubus*: whereas there is a double *van* there must then be given also a double *alef* movable or quiescent, a double *he* movable or quiescent, and a double *yod* movable or quiescent.

Not 27; as *Abraham de Balnes* a Jew will have it in his Grammer, saigning the five small letters in *Ebrue* to be new letters besides these 22.

Not 28; as the new *Arabians* have it in their *Gammari*; and as all the Christian Grammarians do fol-

low them; because that six letters do receive a point for a double pronounciation sake: which six letters added to those 22, should make up 28. For upon the same ground in *Ebrue* also six letters receiving a point dages (constantly asserted to be for a double pronounciation sake of them, which is false, yet in the interim admitted) would make also in *Ebrue* 28 letters; whereas in both dialects this point not regarded leaves only 22 letters.

Nor 29, because the new *Arabians* have joyned two letters in one, *Lam Elif*, and the *Syrians*, *Lomad* *plaf* or *claf* *lomad*, and the *Rabbines* *Alef Lamed*; for this combination of two letters of the Alphabet makes no new letter, otherwise would the *Arabians* and *Syrians* have thousands of letters more, according the variation of joyning two, three, foure, five, six nay seven consonants; from which it is, that the *Greec* combinations of Letters in the *Greec Royall* at *Paris* in the *Louvre* do amount unto 600 and odde, where there are only 24 letters.

Nor 30; as *Wemmer* and all those, that have written about the *Etiopic* Alphabet at *Rome* and elsewhere, do falsely assert: some of the former being doubled in pronounciation, as by the *Arabians*, and some new *Latine* or *Greec* Letters added, who made a new Alphabet.

Rule. 8. *Their order onely one, of a divine authority, of Gods wisdom and of a secret connexion of things signified by them.*

The *Arabians* have formerly changed this order, which is clearly of divine authority and evident unto any one that lookes upon the 23. 34. 37. 112. 119 and 145 *Psalmes* together with the first Chapter of the *Lamentation* of *Jeremy*, where alwayes is observed one and the same order, never changed or altered. Now this holy tongue being given by God Almighty to

to *Adam*, and being retained till *David*, and 450 years further till *Jeremy*, should not that make us consider, that as God orders all things wisely, so truly there is Gods wisdom in this order also. But mankind is so blinde, that thousands cannot see, what easily is seene by others, thousands thinke themselves to see something, which others perceive to be nothing at all, some seeing to much, others, to little. Yet if they see with reason, notwithstanding esteemed to see to much, see and looke more truly into things, than those that will not use the eyes of their minde, or reason. And further, because that the consonants in this tongue make the root, and give them the signification, it is cleare, that the consonants have to signifie things, and consonants following according to Gods order, there is, no doubt, a secret connexion of those things, which either the consonants, (before they come into the root,) do signifie or their names import. A thing necessary to be studied, inquired, deeply searched, and in many hundred places easily observable, by hundreds observed, and formerly inquired.

Yet it is cleare and evident, that the *Arabians* of old had the very same order of the consonants with *Ebrue*, *Samaritic*, *Calde*, and *Syriac*, because the same letters with *Arabic* do signifie the same number with the *Ebrue* letter. Which numbring arises from their order; And the numbring being the same, the order is the same. Notwithstanding this divine order, some *Arabic* Grammers, and Masters of their Schooles and children ignorant of Gods Word in the old Testament not looking upon this order as a divine thing, did change their Alfabeticall order according to the changement of their figure, and brought *b* and *r* together, *g* and *kh*, *r* and *x*, *shin* or *samek* and *sin* (*sh* or *x* and *s*) *f* and *q*; yet did retaine some small remainders

longer or shorter, are of many and different formes even as among us every one writes diversly: And yet if the line be filled, they write the rest in the margin, parallell with the line, or write it above the last word or syllable: scarce ever breake the word so, as to put the rest in the following line.

Rule 10. *Constantly these Consonants do begin the syllable.*

It is not in this tongue as it seemes to be in ours, where many hundrets of words begin with the vowell, not with the consonant: so that if any fillable in this tongue be heard to begin with *a, e, i, o, u*, you must still imagine an *alif* or *ayin* to be before that vowell. And yet, if yee rightly scanne our *English, Latine* and *Greek* Alfabet, it is in our tongues as in theirs, in theirs, as in ours, because that notwithstanding some of our Alfabet, *viz. a, e, i, o, u*, being true consonants (which appeares out of this primitife tongue, from whence our Alfabet arises) yet are they taken to be vowels, even so in this primitife tongue these six א ת ו י ו and *a, e, i, o, u*, and *y*, notwithstanding that they are true consonants yet many times they are esteemed in place of vowels, and therefore cald *matres lectionis*, to read by them.

Rule 11. *The alfabet is divided into letters of the throat, lip, palate, teeth and tongue.*

And this division as it holds in all tongues of the World, so here in this whole tongue, not that the teeth and tongue letters are formed by the teeth and tongue only, as the throat, lip and palate letters are by them; which 12 letters the *Arabic* Grammarians ascribe to the Moone, but the tongue is the chiefest instrument with the teeth in the tongue letters, as the teeth the chiefest instrument with the tongue in the teeth letters: which tongue and teeth letters are by the *Arabic* Grammarians ascribed unto the Sunne.

Therefore

Therefore *alef, be, Khet, ayin* are of the throat, *bet, vau, mem, fe* are of the lip, *gimel, yod, kaf, quf* are of the palat; *zayin, shin* or *Shameh*, *Tzade, Res* and *sin* are of the teeth principally, besides the tongue; and *daleth, lamed, nun* and *tau* are of the tongue principally, besides the teeth.

Rule 12. The figure of the consonants are for the most part a little changed at the end of a word.

And thereby you may easily observe the end of every word almost, especially in *Arabic*, where you have very many of letters written with some confident strook at the end, more than in *Syriac, Calde* and *Ebrue*, where there is onely five such, *kaf, mem, nun, fe, tzade*. Besides them in *Arabic bet, gimel, be, khet, yod, lamed, shin, ayin, quf, sin, tau*. Whereof we see that the *Jewes* in the *Ebrue, Samaritanic* and *Calde*, the *Christians* in the *Syriac* and *Ethiopic* have had many more small letters, than now are scene, nay in *Samaritanic* and *Ethiopic* as yet wee see none at all. But those are such *adiaphorais*, and indifferent things, that they as meere trifles cannot make a reall diversity of these tongues.

Rule 13. Many of the letters are very like one another and therefore well to be distinguished.

In *Ebrew* and *Calde*, 1. *b, k, n*, *Ḳ* has a sharpe corner within, *Ḳ* more round, *Ḳ* hath the upper and lower strook shorter, than *Ḳ* and *Ḳ* 2. *d, k* small, *Ḳ* is not longer than the rest of the letters, *Ḳ* small is longer, and hath in books with pricks either (:) or *qamez* within. *Ḳ* is with a sharpe corner, *Ḳ* with a more round one. *Hierome* sayes of *d* and *r* *exceptio parvo apice similes sunt*, they are like one another except a little point: this point wee shall finde in the *Syriac* Alphabet. 3. *b, Ḳ* *Ḳ* is open, *Ḳ* is close, 4. *vau* is small, *Ḳ* is; *vau* doth denote a *hook*, and so it is shaped, *Ḳ* is the *Latine z*, whereof the sound is almost

most the same within the Latine S. *n* finall is longer than the rest of the letters, *l* & of the same length with the rest. *s*. *sh*, *m* finall, *o* *sh* is round. *o* *m* square, *6* *kh*, *r*. *n* *kh* is made with a direct stroake downwards, *n* *r* with a crooked one. The rest are easily discerned *q* *n*, *u*, *u*, *o* *o*, *x* *o*. *fi*, *uy*, *ng*, *sh* *m* *rh*, *sz*, *a*.

In *Siriack*. 1. *ayin* and *lamed*: *ayin* is not so high as *lamed*. 2. *nun* and *yod* as they have the same figure in *Arabic*, so in *Siriack*. Yet for some distinction sake the *n* is higher, and the *y* lower. Though, as reason will teach, every man that writes, doth not constantly make the stroaks so perfect as it should be, thence comes it, that *n* is frequently mistaken for *y*, which has afterwards caused a false rule by all the *Syrians* and *Calde* Grammarians as if *n* were the formative letter of the third Masculine singular and plurall in the future: which exception in *Calde* and *Syriack* from *Ebrew* *Arabic* and *Etiopic* being false (onely a mistake in writing) can make no different tongue, *r* a point above & beneath.

In *Arabic* you have in the table my nine figures, whereby all the distinction is easily observed.

And so far have you the first Elements of the essentiall parts, *viz*. Consonants (of this Orientall and primitive tongue, *viz*. *Ebrue*, *Calde*, *Samaritick*, *Etiopic*, *Siriack* and *Arabic*, their uniforme sound, number, order, name, forme either *Biblic* or *Rabbinic* in *Italy* or *Germany*, either capitall, middle or finall letters, separated, or joyned, either through the whole Alfabet, or of some among themselves: and how that all the letters are joyned both with the forgoing, and following, except in *Siriack* and *Arabic* five, *Elif*, *del*, (*dsel*) *ra* *ze*, *van*. Whereunto is added in *Siriack* three others more *u*, *u*, *u*. In the *Arabic* table they are shewed separated and joyned, according to the order of the latter *Arabians*, which *Erpenius*, and others did pro-

pound

found: yet it had bin better not to follow it so closely. And finally you have by mine invention nine figures of those 22 Arabic letters, whereby you may better understand the reason and essentiall strook of their shape.

APPENDIX.

Followeth now the second part, viz.
of Pricks, and Strooks.

The accidentall parts of this whole Tongue.

RULE I.

Pricks and Strooks are either in place of Vowels,
distingwishing, or Accents.

IT is a great question, and mightily debated by two learned men of this time, whether any of these pricks and strooks, representing the Vowels, Characteristics and Accents, were from the beginning of the use of the tongue, and so in the *Ebrue* Bibel a part of Gods Word and tongue, without which almost no place in Scripture could be rightly understood or no. I deny them to be *coeva consonis*, to have bin written by *Moses* the holy pen-Man of the Law, and punctually set unto the consonants, as wee now see them printed; nor the rest of the books where by any author of theirs so ill and silly handled, as to have cast so many unnecessary, idle, unreasonable, superfluous, uselesse fancies upon them. I confesse, wee cannot punctually set downe the time, place, method, authors, and other circumstances of these pricks, strooks and crooked knots, there creeping in in all writings many things, whereof the year, authors, place and reason was never set downe. Yet the chiefeest reason,
(for

(for here I would have nothing simply rejected without grave reasons) is, because if they were essentiall to this tongue, then would they be constantly the same in *Ebrew, Samaritic, Calde and Syriac, Arabic and Ethiopic*. I beseech the Reader to consider, 1. that it is as old a fashion to have Bibles without pricks as with pricks, and in my apprehension, older to: yet here I do speake onely of a time of 1300 yeares or thereabout. If we confesse, *Hierome* to make mention now and then of points, yet we see also, that there is a great quantity of places otherwise rendred by him, or at least, the proper names otherwise read, than now the pricks will suffer. And though *Zoar* (that very old Rabbinicall book) makes mention of the Names of the Vowells, who will not confesse, that those names might be very easily written by some other in some copy of *Zoar*, which either by transcription, or impression is now in the Text. Have we not thousands of such inroachings upon the Text in hundreds of Authors. But if that were not so, and that some of them were named, doth it therefore follow that they have bin all at that time? If the *Grecians* could be content with *a, e, o* for vowels, as *Plato* sayes, and the *Arabians* had not have any more, but these three from *Plato* time till this very day: and if the *Sirians* could be content without vowels, till they becoming *Christians*, and translating many books out of Greece in their tongue, did in proper names, first, afterwards also in other Nounes & Verbs assume the Greeke *a, e, i, o*, and if the *Persians, Turcs, Tatars* great and little all, *Moguls* and *Malays* could be content from their very beginning till this day to bee without pricks instead of Vowells, what thinke you was there then a curse of God upon the Jewes and all the Prophets, that they could not would understand the writing of one another without so many superfluities. *Isa. 29. 18.*

enough for us in all occident to read by, and is not נחמדי and 'enough to do the same, when these do as well represent Consonants and Vowells as those do. And what a malediction will you cast upon Gods Word, that when many hundreds can understand, and that without any hesitation at all, thousands of other books without these pricks, they should not be able to understand Gods Booke without such a doe. If that Word of God were written with all that infinity of pricking and stroaking every line and letter, were it not the greatest injury that could be done to it, to have it once printed without them? How thinke yee would the *Jewes* once dare to offer such an unexpressable sacriledge? Or by what meanes are the *Jewes* wiser, then God himselfe, who could not finde out an easy way for his Word to be read and fully understood, till the *Jewes* found it out? Why must onely the *Jewes* have 15 Vowells, and 20 or 30 Accents, but no characteristickall points betweene a Verbe and a Noun, the second and the third person, active and passive, as the *Syrians* are said to have? What a strange thing is it, that the *Syrians* have never a *suas*, never a *dages forte* (as Emira and Ludovic de Dien do rightly affirme) that there should never be found any *dages lene* in Arabic, but all *dages forte*, and contrary, no *forte* but all *lene* in Syriac. In Etiopic and Samaritic nothing; in Ebrew Bibles without poynts nor *dages forte* nor *lene*; Nay in the Samaritic the whole Law without Vowells and any pricks or stroaks of Accents. No Accents in Etiopic, Arabic and Syriac, no Accents in any other Ebrue booke, nor in my Calde Manuscript, being Questions and Answers upon the Law. No Accents nor Vowells in the Arabic and Syriac old Testament given out in the King of France his Bible, untill added by *Gabriel Sionite*, as he publickly confesse. And whence that infinity of ano-

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malies in Vowells, in Accents, and what an absurdity is in all the Accents, not one onely except. What has *atnakb* the Duke to make a determination of 25 Verses, otherwise to be done by *Sillug* the King, when He stands in hundred of places as a boy and servant, which nor the Text, nor reason regards. What a boyes trick and childish punctuation of *atnakb* is in the third word of the bible, *In the beginning created God*. Is it sense or nonsense? And yet there must be the Duke *Atnakb*. Truly I pitty all those great Man, that are become boyes and children, playing thus for the Vowells, Accents, and diacriticall Notes, that they write whole books about fancies, and childish stuffe, given over unto reprobate minds and labour without the blessing of God.

Rule 2. *The Pricks, added unto Consonant Vowells, instead of Vowells, are various, according to the fancy of the inventours in various Countries of the Orient.*

In *Ebrue, Samaritic, Calde, Arabic, and Etiepic* are there naturally none, because superfluous, the same letters by them being the true Vowells, *a, e, i, o, u*, which are used by us in English; look only to the table and observe their order. Yet with all according to the traditions of Grammarians of several dialects here will we speak distinctly of every one of them separatly.

First in the Ebrue.

1. The sounds *a, e, i, o, u*, are naturally in every language; and therefore in this primitive tongue by all meanes. 2. Because the sound will bee heard more long, when it stands at the end of a syllable, as *va, ve, vi, vo, vu, fva, sve, svi, svo, svu*; and shorter, when after that sound followes a Consonant, *vas, ves, vis, vos, vus*, therefore did some Jewes, Masters of children, or Grammarians for their Disciples sake invent a double

fort

fort of pricks for that double syllable, which I call long and short, (as the Vowells are of late cald long and short, otherwise cald great and little) viz. for the long syllable *gamez*, *zeri*, *hireq*, *holem*, *sureq*. For the short syllable; *fatab*, *segol*, *hireq*, *gomez*, *qubbutz*. 3. Those that have but one name as *gamez* or *gomez*, and *hireq*, have also but one shape: which breeding a confusion doth shew us the sillinesse of these Gram-
 marians (God being able to make better worke in his primitise tongue) that they were not able to iavene two pricks more, thereby to prevent all confusion, which hetherto lies as a plague upon those, who will learne this Ebrue with these pricks, and not otherwise, and being almost impossible to overcome, casts them of from Gods tongue. 4. The difference betweene the long and short *hireq* is not greatly needfull, because both is an *i*.

1. If their follow immediatly the same or any other of these pricks which I named, then is it *gamez*. Why? because the syllable is long? Why long? because the following Consonants having its proper prick, (**WHICH WE FOR FASHION SAKE RATHER THAN WITH REASON CAL VOWELS**) or Vowell, concludes a syllable, if none of those but some others, which are cald *fuás*, then is it *gomez*. Yet because there is great trouble with the accent, which changes all this work, and makes new troubles, therefore the true easinesse is. 2. If you pronounce *a* or *o* according to your pleasure. 1. Because the greatest distinction betweene the pronunciation of Ebrew and Arabic, Syriac and Ebrue, Syriac & Arabick, is that the former loves rather *o*, the latter *a*, where the Ebrew sayes *foged*, the Arabic sayes *faged*. 2. The Ebrew it selfe doth change *a* and *o* frequently, *foged* and *faged*, *yacôl* and *ucal*, *Rôs* and *Rasim*, *Enôs*, *Anasim*. 3. The same change is in Calde, Syriac, Arabie and Ethiopic, and that

in the same words, which do so change in Ebrew, that the unity of this tongue is even in the unity of a vowel by this or that letter to be observed in thousands of examples. 5. And because in no language at all just every consonant or letter hath its Vowel, and having none must go either to the forgoing or following letter which hath a Vowel; as : *sva, va's*; these Jewish Masters thought it necessary now and then to prick such letters, that had no vowel, yet not alwayes, with two pricks (:) which they justly called *sva* (to wit troubles, falsehood, vanity, without need and reason, *à l'ye*, the Latines *frustra, gratis, mendacium, tumultus, falsum*; the Greec Lxx *αὐτὸν*) with *svu* of the same root and signification. Where observe againe following confusions.

I. That they put it not under the last letter, and that againe with a threefold exception 1. The letter *kaf* shall have it. 2. and the letters *בגד* *bgd* *0 f q r*, if the letter going before have not a Vowel but a *sva*. 3. That second hath againe exceptions in some words in the Bible.

II. That they make a distinction betweene a movable and a quiescent. The movable they conceive to sound ordinarily *e*; and yet 1. they can never pronounce it so short as they say it must be, to wit, as quick as a lightning from Heaven; but sound it as long as the best *e* in the Bible. 2. They finde in the Greec Lxx translation in many names, (where now in the Ebrue Bible a letter hath no Vowel,) an *a, e, i, o, u*, which confounds againe that tenant, 3. Some alleadge divers Authors which held that opinion, that *sva* was pronounced according to the following Vowel. The quiescent *sva* to have no sound, and therefore frequently and almost alwayes in the finall to be left out as superfluous: and yet 1. Now and then left out on the midst also under the quiescent letters. 2. It is frequently

ly written where any reasonable man might observe ;
 1. That it is impossible that one and the same thing
 should naturally both have and not have a sound.
 And if they bring in the distinction of places, where
 it is sounded, to wit, in all, where it is called movable,
 and of others where not ; I answer. 1. That that distin-
 ction is broken downe by many examples in Nounes
 and Verbs, where in place of the *quiescent* as well as
 the movable is any Vowell *a e i o u* in the same pro-
 per names pronounced and written. 1. By the Greecs.
 2. By the Latines. 3. In Calde. 4. Syriac 5. Arabic. 6. E-
 tiopic. 7. By the Persians. 8. Tutcks. 9. Copticks.
 10. In the Ebrue Bibel it selfe in divers places. 2. that
 the *Arabians*, who have, I confesse, a *quiescent*, which
 they call *gezme* (writing it continually, never leaving
 it out from under the last letter, nor in the middle
 under the letters *IN*, when they are to be pronounc-
 ed, better than those silly Jewish Masters with their
sua quiescent) but they have no *gezme* movable, but
 set any Vowell of theirs in such a case. Yet in hun-
 dreds of places, where Ebrue has a *sua quiescent* they
 put in any Vowell ; whereof, being the selfe same
 tongue with Ebrue, and having in Ebrue it selfe fre-
 quently a Vowell, for the most part an *I*, men of reason
 should conclude, that the punctation of the Jewes in
 the Ebrue Bible and Calde *Targum* is not authentick,
 it being so full of variations, incertitudes, confusions,
 that hitherto there hath beene no end at all found in
 these things.

About *Holem* and *Sureg* these Jewes have many
 silly wayes, whereby they obstruct and make diffi-
 cult the reason of this tongue. *First*, *Holem*, 1. must
 never be set upon the right shoulder of the following
 letter, as hitherto hath bin constantly done by the
 Jewes (from whom the Christian Printers got it,) but
 upon the left shoulder of its owne proper letter;

as *NYD Moxe*, in place of *NYD* for both is as broad as long, onely that is confused and difficult, this proper and easy. In the casting, or cutting the Mattresse of one will cost as much and no more then the other.

2. It should bee written and cast, or cut at the left hand of its proper letter, within the line, not above, and than wee had no neede to distinguish it from the point. 1. Of *Shin*. 2. of the Accent *Rbia*. 3 It should never be included in the poynt of *shin* and *sin*. Because, 1. that gets no reasonable compendious way in writing. 2. It puts the beginner to a great deale of trouble. 3. It makes a great deale of difficulty in the reading of this holy tongue. For here is to be observed.

1. That *W* being *sh*, and *W*, when the foregoing letter hath no *Holem*, but *W* having a Vowell, that poynt denotes an *o* of the forgoing letter as *W* *Mose*.

2. That *W* having no other vowell but *o*, gets two points *W* so.

3. *W* Having no vowell, this poynt signifies also *o*; *shn*.

4. *W* Having a vowell, and that poynt besides, must be read *W* *oshe*, because then the forgoing letter doth constantly lack a vowell. Yet all these precepts may be avoided only by making better Mattresses.

The greatest troubles about *Sureq* is that, that these silly Jewes did not invent a long *u*, without the adjection of the consonant *v*, which doth so perplex the Analogy and Etimology of this tongue, that many places and words do thereby become of a dark and obscure explication, notion and interpretation, causing men many times to misse of the true root: inso-much that this prick alone were enough to confound all the tongue, to indarken all orientall Ebrue Authors

thors, and to breed thousands of unnecessary and endlesse questions in the Ebrue Bible and Divinity; therefore *v* being the consonant, and the poynt the vowell *u*, as Grammarians do usefully speake, hence *v* is in the beginning not to be read *u* but *vu*. Or otherwise we run on into eighteene confusions and errors, which I have set down in my Grammer *Delin.* Printed in Latine at Amsterdam, p. 18. Num. 34.

4. Further in *sua* there is yet a greater imperfection, *viz.* that whereas it hath naturally no sound (for thereby it is distinguished from the vowels, who have a sound) these Jewish Masters would give it one by joyning thereunto the shorter vowels *fatah*, *segol*, *hireq*, *qomez*, *qubbuq*. Which Doctrine destroyes that position of *sua* mobile; for if it be movable and to be pronounced like an *e*, what need is there to joyne it with *segol* to make up *e*? and if it were an *e* before, hath it not the sound of two *e* now? and is it not with *fatah*, *ea*, or *ae*? with *hireq* *ei*, or, *ie*, with *qomez* *eo*, or *ee*. With *qubbuq* *eu*, or *ue*? And yet they set it onely a simple *a*, *e*, *o*. And if it may be joyned with *a*, *e*, *o*, why not with *i* and *u*? What have these two short vowels sinned? onely the wit failed these Grammarians. Or if they did it (to avoid confusion) because *sua* joyned with *hireq*, would make up the form of *segol*, for three poynts sake, and *sua* *qubbuq* would get five poynts, and so make up the same forme with *sua* *segol*, it is cleare againe, that they had not wit enough, to make such formes of *hireq* and *qubbuq*, that *sua* *hireq* and *sua* *qubbuq* might not make a confusion either with *sua* *segol* or *segol*. And yet where is that compound *sua* in Syriac, Arabic, and Etiopic, for in the Samaritic, the whole Talmud, and divers Rabbines, and thousands of Arabic books, you finde neither it nor any vowell; And if you say, that the Caldeans have all these vowels and these *sua*s, I say,

either they had them from the Jewes before the Babylonian captivity or during the time of it : now if any man can produce any one line in any Author (warrantable or not, I care not) shewing us so much as one line onely of the true *Calde* writings, with vowels and *su's* and then I will yeald. If you say, in *Daniel* and *Esra* we see it plainly ; I answer, do yee not remember, that they were Jewes, nor did they write and point their books with the *Calde* letters and poynts, but with their own.

For every one of those dialects have a peculiar manner of vovelling differing from the other. *Samaritic* hath none. *Syriac* hath assumed the *Grec*, *a*, *an*, *ou*, *u*, and afterwards some who did not like to take the vowels of the Grecians to their bookes, and to spoyle their own writing therewith, invented an other sort of poynts. And as true as it is, that these *Grec* vowels are the proper vowels of the *Syrians*, so true is it, that these *Ebrev* Jewish vowels were once the *Heathenish Caldean* vowels also. *Arabic* hath divers vowels from *Syriac*, *Etiopic* has divers from *Arabic* and *Syriac* and *Ebrue* ; so that wee finde every dialect of this tongue to be different from the other in the matter of this accidentall worke of prickes for vowels, from whence it clearly appeares, that neither these are proper to the *Caldean*, or not proper to the *Ebrev*. Either of them must fall. And we see that the nature of the *Jewes* constantly is, *first* : to change the Consonants, *secondly* : the vowels of any tongue whatsoever. We have example of it in the *Persian*, *Turo*, *Arabic*, *Grec*, *Spanish*, *Italien*, *French*, *German*, and *Polonian* tongues, when there is none of these vowels of theirs, no *su's* at all; and yet for all that, they have printed them so ; and printed not with our letters, but with theirs. Will you now go and say, that *Latine* hath the *Ebrue* consonants, and those 15 vowels ?
And

And that the *Caldeans* had the same poynts with the *Ebrew*? It is to be pittied, that that excellently learned Man, and My worthily honored Friend Dr. *John Buxtorf* at Basil Professour of Divinity & of this tongue, hath thus farre deviated from all reason, as to play for the primitivenes of these points, and to write a great book in quarto in defence of it, being condemned to such a vasse, and yet superfluous labour, that stone of *Sisifus*. The whole tongue reclaimes their antiquity. Those that looke a little farther then the *Ebrue* Bible, may easily see, that whereas there is an agreement amongst the Consonants in these dialects, there is none in the vowels. I pray let not authority make here slaves of us, and keepe us still in a feare, and give us an infinite toyle of anomalies in the *Ebrue* Bible, whereby we shall never be able to get the *Siriac*, *Arabic*, and *Etiopic* tongue.

One onely of these compound *sua*s, viz. *sua fatah* read after its Consonant, as it doth stand under it, looses under *ח* finall the *sua*, because that *sua* is not admitted under the last letter, as is said here before: which *fatah* makes no syllable, being neither a long vowell, nor a short one, but onely a part of *sua*. It might have beene left away together with the *sua*, onely they thought it requisite, that *ח* and *ו* might bee pronounced with an *a* being guttural letters, and not easily to be pronounced without it. And because taken away from *sua*, it was called *gnuba*, or *taken*: which the latter Jewes and our Christian Grammarians not rightly understanding thought, it signified that it must bee pronounced before its consonant. A false assertion and of such grosse an error, that it overthrowes the nature of this tongue, wherein every syllable begins with a consonant; and yet is here neither reason nor a powerfull cause, why this *sua gnuba* should begin a syllable, when it cannot

so much as make a syllable. This *gnuba* is superfluous, when it is its letter, because that sounds *hi* that point within being *hireg*, as that excellent learned *Schindler* it hath in his Grammer, and is frequently underwritten, comming from *הוּא*. This *gnuba* falls away, if a letter follow *עוה*. As *אלהים* *elohim* God, &c. and is onely after a long *e i o u*, never a long *a*. You may leave out the *gnuba* in your reading.

These compound *sua's* are frequently in the *Ebrue* Bibell not under the throte letters, (for the use whereof they are said to be invented,) but under the non-gutturals. b. *וַיִּבְרָא לָיְלָה* Gen. 31. 39. *וַיִּבְרָא לָיְלָה* Num. 10. 36. *וַיִּבְרָא לָיְלָה* Gen. 2. 12. 9. *קָדְשִׁים* very frequently, *וְלִקְדָּשִׁים* Nebe. 10. 34. And contrary there are above 200 of examples, where a single *sua* is under a throat or guttural letter. *וַיִּבְרָא* and *וַיִּבְרָא* I well desist. Job. 16. 6, Ind. 15. 7. Out of which confusion, multitudes of exceptions; and exceptions upon exceptions, and that in the *Ebrue* Bible also, not onely in the *Calde* part of it, and that all printed and written copies of the *Ebrue* Bible never do agree herein, wee may clearly see, that this Monster and mishape of creating and destroying, this inconstancy and fury of building up & leveling to the ground, will descry unto any wise eye the madnesse of the Authors thereof: whence it is, that if yee take the *Calde* in the *Ebrue* Bible, you will finde more examples for anomaly than analogy.

And that all this madnesse of the *sua* simple and compound, and the *sua* *gnuba* are onely invented by the silly Jewish braines is also seene (besides that inconstancy in all things, which is their one and onely left constancy) by the *Syriac*, *Arabic* and *Etiopic* where.

where they have neither single nor compound *sua's*,
lesse a *fatab gnuba*. I confesse, the *Arabians* have a
geeme, but that is onely in the place of *sua quiescent*:
where is here a *sua movable*? So in *Etiopic* John *Porten*
and *Wemmer* will give us besides *ba be bi bo bu, à b*
with a short *a*, and a short *e*; yet that cannot argue,
that that short *e* is *sua quiescent*, which hath no sound
at all, but if any thing, rather a *sua movable*, and the
short *a*, with a *sua fatab*. But why is than that figure
of the letter with that *sua fatab* (in the meane while
supposed) singler than that with a single *sua*? There-
fore whatsoever that short *e*, (which *Porten* calls a
short *o*) may be by the *Etiopians*, certaine I am, that
the short *a* is not the *sua fatab*, nor have they any *sua*
at all, single or compound, whole or *gnuba*.

By the *Syrians*, to wit, those that from Jewes be-
came Christians after Christs Passion, Resurrection
and Ascension at the preaching of the Gospell by the
Apostles, who did retaine the vulgar custome of
writing at Christs time, (that of the single letters
being onely used, as is probable, in the Law of *Mo-
ses* with the rest of the Bible) in joyning the letters,
had never any vowells or *sua* in their writing: and
that by these arguments. 1. Because we finde no *sua* at
all, either single or compound, movable or *quies-
cent*, in their writing; here the eye is witnesse. 2. The
Greek vowels are surely none of their owne; and
that is manifest. 3. The *Samaritans*, who did and do
live in the same Country have no vowels at all. 4. The
Syrrians leave many times a way the vowell, which
otherwise they write. As שְׁתִּיקָן *Marci. 9. 34.*
דְּרִיקָן *Marci. 1. 6* דְּרִיקָן *Marci 7. 6* נִפְרִיקָן *Marci 7. 30*
which vowell in this forme of the Nounne is never left
away by the *Arabians*, nor alwayes by the *Syrians*
(and the Jewish *Calde* constantly) because that the
first

first radicall must have no vowell, but because the vowell of it is so generally knowne and certaine, that if not written yet there will not remaine so much as the least doubt of it; which the Grammarians of *Calde* and *Syriac* do not so much as understand, and make a false forme ܐܢܐ for ܐ : 5. These poynts or pricks, which they have above and below the Consonants are yet newer by them, than the *Greec* vowels; which is demonstrated by the greater variety thereof than of the *Greec* vowels in their writings: Nor is there any *Syriac* Manuscript to be seene onely with those poynts instead of the *Greec* vowels: contrarily, wee have many of them, which have neither the *Greec* vowels, nor those pricks. 6. Nor are the names of them the same with the *Calde* (falsely supposed) names of vowels, except onely one *foho*, which is *fatah* of the *Ebrue* and *Arabic*, the rest: *e* is called *robo*, the *i*, *Khbofo*, the *o*, *sgofo*, the *u*, *afoso*: expressed in the following proper names. *Abraham*, *Esayo*, *Ishoq*, *Odor*, *Adam*, *Uriyo*.

They have no long, or short vowels, nor the *suâs*. Whereby we see, that the whole Bible may be understood. 1. Without all these five *suâs*. Because *Syriac*, *Samaritanic* and *Etiopic* may bee understood without them. 2. Without that difference of the long and short vowels. Because *Syriac*, *Arabic* and *Etiopic* may, nor has *Etiopic* long or short vowels but onely *a, e, i, o, u*, the name of long being superfluous, where there are none short. 2. The *Calde* punctuation is not precisely made after the rate of that distinction, which was set upon the *Ebrue* Text; and yet for all that may as well bee understood, as the *Ebrue* Text.

The *Arabians* have other pricks for vowels different from the *Ebrue*, *Syriac*, and *Etiopic*: And as the *Grecians* (by *Plato* in *Gratulo*) had only 3 vowels, *e, u, o* (for

(for *o* is a double *o*) and as there are onely three quiescent letters *1) N a, v, y*, and as *Ebrue* hath onely three compound *suas*, so also hath *Arabic* onely three vowels, *e, o, u*, or *fatah, kesra, damma*. *Fatah* is *a* or *e* *kesra* *i*, *Damma* *o* or *u*. The true pronounciation is in these *Orientalis* not to be had, because *Ebrue, Samaritan, Culde,* and *Syriac* are dialects, which are passed, and no more extant in the World, in respect of 2000 yeares ago (the tongue being one and as yet still remaining,) and *Arabic* with *Etiopic* have occupied all *Africa* and a sixth part of *Asia*, and containes above a hundred different pronounciations, insomuch that you can not well follow any pronounciation of those dialects,; and therefore if yee cannot learne the pronounciation used by them in their Country, here in *England* you may pronounce them as yee will: yet if yee will follow *Erpenis* his pronounciation, yee must observe: to pronounce *fatah* like (*a*) upon, (and sometime before) the hard letters (the names wherof I have given before) and upon (or before) the easy letters (*e*) : *Damma* upon (and before) the hard letters (*o*) and upon (or before) the easy letters (*u*). If *Gab. Sionites*, then pronounce *fatah* constantly like (*a*) *kesra* (*e*), and following the (*ye*) quiescent (*i*) *Damma* (*o*) and following (*vau*) quiescent (*u*). These three vowels they doe now and then pronounce as if there were an (*n*) but that is only at the end of a word. As *an, on, in*; the note wherof is, that it hath that vowel doubled; except onely that *on* hath the forme of (*69*) for (*99*) which they thinke to be neater written. *Fatha* and *Damma* is written above the letter, *Kesra* beneath. *Fatha* and *Kesra* hath but one figure, so that there are onely two figures of all the *Arabic* vowels. By the *Etiopians* there is a great deale of difficulty to make certaine Rules for the vowels apart: out of their printed bookes, and the written *Etiopic* bookes are

are very rare; in so much that I believe there are none in all *England*, which is a shame for us Christians so to slight other Christians in such a manner, as not to care for their learning and bookes. And as *Wemmer* and *Porten* number the letters, there are 202 by which way if wee go, wee shall never easily learne to read *Eriopie*. And yet as wee have the letters apart, so also should wee have the pricks or stroaks apart, whereby the vowels are pronounced. Ordinarily it is as followeth. 1. *A* is marked with the stroake of the letter toward the right hand more downward, then ordinarily. 2. *E* the round circle at the right hand below. 3. *I* a little *i* joyned there where *e*. 4. *O* an *o* joyned for the most part with the upper part of the letter at the right hand. 5. *U* a stroak like the *i* was, in the midst of the letter; The first standing by *Porten* and *Wemmer* being onely the most simple figure of the letter, I have brought into the Alfabet among the letters, as the essentiall part of the tongue and word. And every letter with these five vowels, together with the sixth standing among the accidentall parts of the word, the vowels. Yet what abstract precept properly to give to that sixth standing I know not for the great variation sake. And to expresse it onely by the *sua* is so unreasonable that thereby you will have many words, that will consist onely of the sixth standing, and if that be constantly by *sua*, what pronounciation can be had in them. There are also many exceptions in the Alfabet about every vowel *a, e, i, o, u*, as the Table shewes. Therefore I wish againe that some man or other would give us hereafter better instruction out of *Eriopia* it selfe.

Rule. 3. *These pricks are uncertatne to make up Syllables, and to further the reading of any of these dialects.*

1. *Ebrue* and *Calde* have the most perplexed work, though

though not by their nature, which is as plaine as *English* consisting onely of letters, without other additions of Pricks for Vowells and Accents (the Vowells being extant already in the Alfabet,) but by the silly braine of the inventors. Every letter hath not naturally a Vowell *a, e, i, o, u*, as for example *L*on-*don*, *L* hath the Vowell *o*, but *n* following hath none, *d* hath the Vowell *o*, but againe *n* following hath none; againe, in saying, a *prime* man. *P*. hath no vowel, *r* hath *i*; So you see there are in every word letters, which have vowells; and others that have none. The Masters of the children observing it, did put a *su* underneath such letters as have no vowel. Now I conceive that the inventors of these pricks were able men, honest, willing, good, and carefull teachers, yet too too accurate about a thing of no great matter, but onely for childrens play. Therefore, I confesse, it is truly said, that every letter hath either a vowel or *su*, viz. every consonant a part, or two together make a syllable, yet I avow it to be a very simple assertion, to make that, which is in thousands of places left alone, and hath no vowel by its proper nature and constitution (following a letter with a vowel, or going before) to become that very marke and signe of no vowel, a vowel and a non-vowel, to sound and not to sound, to live and not to live.

And because. 1. a long vowel hath a long pronunciation, a short vowel a short one; 2. There is required a long vowel, when a syllable endeth in a vowel; a short when it endeth in a consonant, 3. a syllable ending in a consonant, many times hath naturally a long sound; and ending in a vowel, a short sound; Hence did the *Ebrue* Masters consider foure sorts of syllables.

1. A long ending in a vowel, *sa, se, si, so, su, sua, sae, sur, sho, fura*.

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2. A short ending in a consonant, *uats, ues, uin*
ues, uis

3. A long ending in a consonant, *uats, ues, uis*
uats, ues, uis

4. A short ending (in a vowel, in Latine *pêrdre*)
 as in *darkenes* in syllables.

Yet they did not propound it so naturally, and
 with a reasonable apprehension, nor did they speake
 of long and short vowels and syllables; of little and
 great ones.

Therefore a letter without a Vowell doth go as a letter
 which hath a Vowell, either

Forgoing, or Following.

1. The last letter *ל*

Melek *ל* *sefer*.

2. The letter before one

without a Vowell

ל *dibru*, the

first *b*.

3. Any letters which

should bee written

twice but compensated

with *Dages* or *Teshdid*

as *ל*.

4. After a short vowel

as *Dib* in *ל* *dibru*.

5. After a long vowel

with a Mediatour ac-

cent, as *ל* *lay la*.

1. The first Letter

ל *fi*.

2. The letter after one

without a vowel

ל *dib bru* the

last *b*.

3. Any letter which

should bee written

twice but compensated

with *dages* or *Teshdid*

as *ל*.

4. After a long; as *day* in

in *ל* *dabru*.

5. After a short Vowel

with a Mediatour Ac-

cent, as *ל* *la ylah*.

All this (except in the three first numbers) are
 unconstant in the Jewish Caldean Translation made at
 Jerusalem or some other places of Jury. Whereby I
 conclude.

conclude, that in no tongue under Heaven there is observed such a strict disruption of the syllables, nay for the most part the love of joyning of consonants, prevails against the Lawes of the Jewish Grammer; as for example; in *English* the Grammer teaching to pronounce *Trustees* the tongue pronounces *Trustees*. So in *Ebrue* the Grammar sayes *pa-qdà*, the pronunciation *pàg-da*. Hence it is, that in the whole *Caldean* tongue, and in the *Ebrue* Bibel in hundreds of places that distinction between the long and short vowels is never strictly observed, the reason is, because this distinction is forced and not naturall.

In *Syriac* having no *sua*, it is reasonable, that we conceive, in all *Ebrue* and *Calde sua* reasonably to be left away in thousands of places and wheresoever it is, there not to be requisite. Hath *Greek*, *Latine*, *English*, or any occidental tongue a *sua*? and conceiving that the letter may not go unto the following and forgoing, except it have a note and character, then are all the *European* tongues imperfect, nay all the orientalls, and of all the World, except onely *Arabic* (besides the *Jewish Ebrue* and *Calde*) having for a *sua quiescent* a *germā*, which even it selfe might be left away in *Arabic*.

In *Etiopic*, I confesse, the letters with the vowels, and *sua* to be so confounded, that three, foure letters having no vowell may not be pronounced, as 177: put these three letters, *b l v* together without a vowell, and see what pronounciation they will yeeld.

Here is the question to be discussed, if the orientall tongues have any diphthongues; I answer; yea. *Ai, ei, oi, ui, au, eu*; are expressly in all these dialects: by the following arguments. 1. You will heare them in these dialects yet extant. 2. In all tongues, and there.

therefore in your owne mother tongue. 3. Because as consonants may bee joyned, so vowels; neither one nor the other being against the nature or practise of any tongue, reather both constantly uled. 4. And the chiefeft against the denyers that the Alfabet doth not consist onely of consonants, but also of vowels, having 19 consonants, and three letters for five vowels *a, e, i, o, u*. 5. Because these three *א, ו, י* are not simply consonants, as it is conceaved here, but also in place of vowels which all the occidental European tongues confirme.

Rule 4. *The Pricks for distinction, joynture, and other designes are diverse but uselesse.*

In *Ebrue* and *Calde*. 1. *Maffiq* which is onely a point within *א*, when it is the last letter, in steede of being below it *א*, being such a superfluous thing, that, 1. Though the Dictionary writers themselves have it (yet they unjustly) confound it with *א* *quiescent*; as deriving *אֱלֹהִים* God from *אֱלֹהִים* forswearing. 2. In many places of the Bible this point is lost in that letter *א*, when it is the affix of the three person signifying he, his, him. 3. In *Syriac*, *Arabic* and *Etiopic* it is never found. 4. It is not pronounced in the orient as a syllable a part, and yet the Grammar would have it so. 5. It is superfluous because when the *א* hath a *fatah ghuba* it is sounded *ba*, what neede then of *hi* too; either *ba* must be left out or *hi*. 6. Because it falls away, as the Grammarians say, when the letter receaves a *hireq*, but observe that even this *maffiq* is that *hireq*, and that *hireq* is that *maffiq*. 7. It is a non necessary thing upon a non-necessary ground, raised by those unhappy builders the *Jewes*, who invented these pricks because they conceived a necessity of a *א* *quiescent*: whereas if there had been none but moveable *א* in *Ebrew*, as it is in

Syriac

Syriac, Arabic, Etiopic and Samaritic, there had been no neede of that invention of *massiq*. It is never in *Jod*, for that point which is in it, is *dages*, which is now to be spoken of. 2. *Dages* a point with in any letter whatsoever, except *נ* and *מ* and doth double the letter if there go immediately a vowel before, but if a *sua* either expressed or understood under the last letter of a word go before, than is its power of doubling superfluous. Whereby you may see the superfluity of this point. 1. In all places of the Bible without doubling wheresoever it is in any of these letters as *בגד אפ* *בגד אפ* being the first in the word, the last letter of the word forgoing not being *אפ*. 2. In the same letters, in the middle of a word an expresse *sua* going before. All the euphonies are superfluous as not being now observed either by the *Jewes*, or *Christians*, in their pronunciation: the true nature condition and use of them being unknown to both parties alike. 4. The *Characteristickall* are superfluous as being left out in many places. 5. The compensative are superfluous, as being omitted in as many. 6. In *Syriac, Samaritic and Etiopic* it is generally omitted. 7. The distinction of *forte* and *lene* is unknowne to the *Sirians* and *Arabians*. 8. It is many times easily mistaken in *Ebrue* for *Sureq*.

In *Syriac* they have two names *qusoy* and *rukok*. yet the Grammarians, say those naturall ones, which doe yet live *Sionita, Eochellensis* and *Emira*, as I take it do deny, that the *Syrians* ever had a *dages forte*. But if not, what is than that *qusoy* and *rukok*? both cannot be *lene*, both cannot be *forte*, nay it is denyed that there is any *forte* at all: this point doth almost never appear: but if it be of a great use, why doth it not appear, if of none, why is there in the *Ebrew* such a stirre about it. If it doubles, why is it not *forte*

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forte, if not, why is there *qusoy* and *rukok* both. If superfluous, what need have wee than to trouble us with it?

Farther the *Syrians* do many times use a poynt above or beneath the letters, (as in the forgoing to denote *a, e, i, o, u*, above) distinguish betwixt certaine words of a divers signification. Below, the letter *d*. *יד* *ido* a hand, *יד* *bu* *be* *יד* *hi* *she* *יד* *sento* *sleepe*, *יד* *khadto* *new* in Masc. *יד* *abdo* a servant *יד* *ulo* a babe *יד* *biso* base (*belg. boss*). *יד* *hen* *en* they *m*. *יד* *hen* *en* they *f*. *יד* *min* of or from: the same with the poynt above are pronounced otherwise, and do signifie; *aido* what Women? *hau* that Man, *hoi* that Woman, *santo* year, the letter *r*. *Khadto* *new* in *f*, *abodo* service *avolo* vicked. (without it *aulo* wickednesse) *boiso* miserable *bonun* they Men *hon* *en* they Women: Men who? But alas is any man so bereaved of reason, that hee thinkes, he shall not bee able to discern these words without a poynt? Take from mee these three observations.

1. The Masculine and Feminine genders are *adistinct*, and let them not trouble you.
 2. Abstract and concrete notions will easily be discerned by the Text.
 3. The farther the signification of one is from the signification of the other word, so much the easier will it bee discerned in the Text without a poynt.
- The same is to bee observed in the poynt which is in the Verbs. 1. Below, it denotes the whole *pretertense* except the first singular; and the third fem. sing. hath it sometimes above at the left hand of *r*. 2. It stands frequently with the singular and imperative. 3. All the persons in future tense, except the first person in both numbers. 2. above. 1. The first of the *pretertense*. 2. the noune agent, otherwise called *participle hnoni*, denoting together *o* or *a*. Yet in the fourth order it is below, the second radical being

being 112. 3. The first singular and plurall in the future. 4. Two do denote the plurall as כתובם ktobe Books, the *botogoods* in Plurall, or in the Verbs of the Feminine gender onely sqadei *they did visite*, sqadon *do you visite* nefqdön *they shall visite*, telqdën yee *shall visite*. If an *r* be in the word, then is one point into that of *r*, added sufficient, to make up two. Where three do occurre (besides these two of the plurall number) the third denotes the vowell, or *usoy*, or the tense. In the verbs of a radicall *r*, one point is for the letter, and one for the first person of the future tense, as קרית qriyt, I have cried and cald, not qrayt, thou didst cry and call. Yet all these points are added out of a childish feare, that the people will not let reason have the soveraignity, rather then for necessity sake; nor is it to be esteemed, that they are of such necessity or of the essence of the tongue.

In the *Arabic* the poynts difference some letters, one above as *Kh, ds, z, dh, th, gh, f*, and by the *Turks* and *Persians* at *k* pronounced as *gh*. one below as *b*, and by the *African Arabians* about *Fes, Marocco, and Algir* sometime the *f*, that which is above denoting by them the *q*. two above *t*, at the end sometimes shaped as an *b*, only by the contraction of writing *q*. which the *African Arabians* frequently and almost at all times do write above with onely one poynt: two below *y*. Three above is descending from *s*. one poynt comming unto those two naturalls of the *t*, for difference sake, *sh*, and by the *Turks* and *Persians* the *k* pronounced as *ng* *kitabng* of the book. 3. below by the *Turks* and *Persians* the *b* then pronounced as *p g*. then pronounced as *tje*; and *s* for a difference from *sh*. Yet are these three points frequently to be seene above *f* in *Arabic* books written at *Jerusalem*, and elsewhere by the *Christians* in their *Bibles* and *Service-books*, the
reason

reason whereof I have given above, yet many hundred Manuscripts are to be seene even without these diacritical and superfluous poynts, for them that know perfectly this their mother or learned tongue.

STROAKS.

1. In *Ebrew* and *Calde Meteg*, *Fsq* and *Maqqef*, the two first are put downwards, the third in the breadth: *meteg* betweene any vowell and a following *sua*, to keepe them asunder, from being reade in one syllable. A thing clearly superfluous, partly in all our Eastern now yet living tongues, where the boyes are able enough to learne the separation of syllables without such troubles; partly in the Bible it selfe, there being such a variety of it in all Prints, that it is past beliefe: it was invented so short (instead of a longer, which should have begun above the letters and passed betweene them and the vowels underneath them) because the inventors thought it more gentile as it is now, whereas the other would have shewed more plainly their intention. *Fsq* such as *meteg*, between two words, to shew that you must rest there a little, not by the force of sense, but onely to observe the thing following the more accurately. *Maqqef* joynes two or three words together, and is placed evidently at random, no reason in the World being found, why written or left out. Therefore are these stroaks also in vaine, superfluous, and unnecessary.

2. By the *Syrians* yee have but one, viz. *Maqqef*, cald *Marbotno* under neath a letter which they say shall not bee read or heard in the pronunciation: as the first *N* in *אנא* *ana*. I *אחרנו* *akhrino* another in *אחרת* *f* *אחרת* *akhroyo* the last *אחרת* *f* *אחרת* *akhyona* a brother in Law, Kinsman, Cousen, *אנו* *enoso*, Men: *אנו* *erazo* a secrecy. Yet this line is in many coppies frequently left out. 2. *יד* in *אידת* *idto* a Congregation, *אחד* *khadio* new. 3.

7b in יח yhab hee did give רחמיו rhumayo a
 roman רחוב rhobhu, it is good, מלכאבי Malkaabi
 his kings. 4. 7 in עזל ezelet I went away, ezalt,
 hee went away. 5. 5 in ים yamme the Seas. 6.
 1. סן santo a yeare, זבן zbanto at a time,
 מדנת mdinto a City, זבנת zbinto redeemed
 סן or Sfinto a ship. Any word which is to be reade
 with a meditation its point is cald *Mhagyono* III. above
 the letters, signifying the number. This last is of the
 best use: but *Marhotbno* and *Mhagyono*, are not worthy
 to be observed, it being meere fancy, that those letters
 should never be pronounced in that tongue: it being
 certaine, and I my selfe have many times heard it at
Constantinople, (where there were many *Kershani*,
 (for so are those cald that retaine the *Syriac* bookes
 in their religious service) that they did, most con-
 stantly pronounce every letter of those: but onely
 when they were posting through, then I confes for ce-
 lerity sake they leave out many letters, as even among
 us; and what *la France* leaves out of letters, those are
 pronounced in the *Province* and elsewhere: therefore
 I beseech the Reader, not to think these precepts to
 be absolutely true and needfull.

3. By the *Arabians* yee have *medda*, *west*, *hamz*,
germ, and *Teshdid*. *Medd*, they use over the letters
 signifying numbers, as in all *Astronomicall* bookes
 is to be seene. 2. Signifying the circle and lines by
 the *Geometriciens* described by letters. 3. It stands in
 stead of the *circumflex* of the *Greeks* to pronounce
 that syllable with *N quiescent* more long. *West* onely
 upon *N quiescent* in the beginning of a word, joyning
 its word with the forging, as if it were onely one,
 line as *Maggef* by the *Ebrwes*. *Hamz* onely upon
 ון shewing them to be radical and naturally move-
 able, they being sometime and that more frequently
quiescent also. Yet over, or under *N* they do write

it more frequently, whither it be radicall or servile when the word is written with the vowels. Yet in old coppies of the Alcoran, and in printed bookes the *hamza* is in the latter case justly and most frequently left away. *Gerim* is a round circle either whole or halfe, and stands above that letter, which is to bee joyned with the forgoing: not so frequent upon *Mem* as the rest. *Teshdid* is made of two *Gesmes*, and is the *dages* by the *Ebrowes*, onely one, and yet representing all, that was falsely esteemed proper unto two, *lene* and *forte*.

Rule 5. *The stroaks and pricks for the accents are not of the essence of this tongue, and therefore onely in the Ebrue Bible and the Calde translation of Aquila (or Ongelos) on Moses.*

As all the rest of things, so truly these *stroaks* and *pricks* for accents are set to the Bible without necessity, onely I wished, that the vowels and *suas* had got no greater credit, than the Accents have, which by the most learned of Europe for almost 150 years, were still left out as not cared for even by them, that rooke upon them the translation of the *Ebrue Bible*. Nor can or will I blame them, as if they had mightily mistaken in the translation, because of the ignorance of these Accents, as if onely by their order the true connexion and disjunction of senses could be had. Wherein wee see a more generall and naturall inclination in these, that did strive so eagerly for the vowels (and yet confesse the Accents to be of the same divine Authority,) not to care much for an additionall thing in this tongue: the most of them never working so much in such an idle thing, as *Munsterius*, *Clajus*, *Neander*, *Buxtorfius*, but especially of late Mr. *Symfena* a Scotch man Anno 1617. Mr. *Bohlius* (deceased) my condisciple under Mr. *Trostius*, An. 1630. and Mr. *Ledebuhr* his disciple & both *Germans* out of

Pommern

Commenen, in a booke of 36 sheets printed in Octavo at *Leyden* by *Le Mair* 1647. cald *falseler hammigra*, as hee out of a high conceit thinkes it to be a chaine of the Scripture (*catena Scriptura*) written in Latine, as if without the accents the Scripture would fall asunder. If that were so, how was it possible, that the *Lxx.*, *Hierome*, and all our interpreters for 200 yeares and upwards could so neerly interpret the Bible, that all these new raised great Masters of *Israel* are not able to shew a sensible, soule and faulcy translation, arising from the ignorance of the Accents, whereas wee know they had no knowledge of these high misteries, which these three late Authors would have the World to believe they have found before all the rest, and brag of it in their books almost intollerably.

Therefore let no *Englishman* think, that hee hath not learned the *Ebrue* tongue, if hee know not these Accents, and the infinity of worke in them; and rather with mee pittie the paines of those painfull *Germans* and *Scotchman* upon such rotten principles, and learne hereafter of them, to labour upon a sure ground, or to thinke, that God hath laid a curse upon his labour *issyphi saxum*, a stone, that will give him an endlesse and unprofitable worke; and I wish this painfull man, and *Buxtorf*, and all those, that are so busy about the pricks, (and will not believe that excellently and exceedingly learned Authour *Mr. Capell* a *Frenchman* professor at *Saumur*, whose learned booke in Latine *Arcanum panchorum revelationum*, that judicious and illustrious Author *Erpenius* caused to be Printed at its owne charge in his owne most excellent orientall Printing-house at *Leyden* Anno 1625.) that they may bestow their paines upon better worke than about these trifles of the *paynts*, and the *Samaritanic* Characters, if they or these, where

with now the Bible is commonly printed, be the true old *Ebrue* Characters, whereas both are of the same essence, and one no more true than the other, as I have shewed before. Yet all that can bee said for these strokes and prickes of the accents (and for those that will care for them) as very necessary is onely this.

1. That one accent may do the businesse.
2. That it stands at the syllable, which is to be lifted up in the pronunciation.
3. That it stands at a certaine letter also.
4. That that letter must have a vowel, because it cannot otherwise be elevated.
5. By consequence, never at a letter with *sua*.
6. That their forme is either simple, opposite, or compound.
7. That in *Ebrue* they do give in *va* (that is after a long vowel, when the following letter hath no vowel but *sua*) the nature of a short vowel, that another letter may follow this long vowel in the same syllable, whereas otherwise it should go the following syllable or word, the long vowel naturally desiring to end the syllable. And again in *va*, the nature of a long to a short vowel when the following letter goeth away to the following syllable, having its owne vowel (long or short) when the short vowel had need of it to rely upon, as being of a short pronunciation.
8. That it is the nature of every accent to change (upon such conditions) the nature of the short and long vowels.
9. Those conditions failing it doth not change that nature of the vowels.
10. And yet as that nature of the vowels doth not hold constantly, so neither are these strokes constantly of that nature.
11. There are no euphonic accents, for *metag* who is onely cald so, I shewed to bee onely a stroke keeping two letters asunder.
12. To call accents *tonics* is a tautology, both words descending from one root, and signifying one thing.
13. That *metag* with *fillag* is

im.

improvidently made of the same figure. 14. That *cho* and *bolem* also are improvidently almost confounded, whereby arises a necessity of new and many Rules. 15. The Accents are unreasonably and without fence calld Grammaticall and Rhetoricall, for *Rhetoric* hath never any accents, nor doth speake of them. 16. It is without profit to give in the Grammer a title and terme for a word, which hath the accents in the last syllable, or the last but one. Notwithstanding the *Grecians* did the same, *perispomenos*, *barytonos* and *oxytonos* in the last; *propetispomenos* and *paronyctos* in the last syllable but one. It matters not if yee call the words *mitra*, below the last syllable, *mitel*, above in the last but one, *Calde* or *Ebrue* words. 18. To shew the union or disjunction of words by Accents is the invention of men also. 19. As the union of words belong to *Synaxes*, so the signification thereof by the accents. 20. For that purpose those are invented, which yee have in the table with the Names.

THE END OF ORTHOGRAFT.



FIRST RULE,

THE SECOND PART OF GRAM-

MAR is, cald *Etymology*, and

Analogy.



Etymology is a part of the second part of the Grammer, whereunto all the rules, mediately or immediately have their respects, and reference. For whatsoever word occurs in the Bible or any orientall Author whatsoever, the question about it is, I confesse (as in the *Greek*

and *Latine* tongue) what signifies it, and (to know that) whence is it derived? The first part is again either of the simple and abstract signification, viz. *Etymology* (that is the *Lexicâs* and *Dictionaries*, which handles the first more properly) where if possible: 1. The reason why this roote signifies this and not that should be shewed, but hath bin hitherto neglected by them all. 2. That signification should (according to *Retic*, *Logic*, *Fisic*, and *Metaphisic*) be distinguished unto all its branches. 3. The division (with the reason thereof) should be clearly set downe. 4. The Authority, as not superfluous should be added, that we might see it to bee truly humane, good, sound and satisfactory reason: which all Authours hitherto want. Or of the signes of the signification whereof as also of their reasonable and *analogicall* reduction unto this or that roote, the other part of the second part of Grammer doth speake, to wit *analogie*. From the principall office theteof Authors call it *Etymology*, yet from the nearest part in respect to us, (as all concrets are more sutable to our apprehensions and the nearest to our senses then abstracts) the old *Romans* did rather call it *Analogie*, as *Vossius* shewes in his *Latine Grammer*, or great and good booke about the *Latin* Grammer. The first part considers the roote, without any the least consideration of the parts of a speech, unto how many parts of a speech every roote is dividable. The second layes downe certaine rules, into how many parts all the words of this or that or any tongue may be divided, and than applies every word, or layes downe certaine rules, to which they may be applied. The first is mightily *abstract*, as a new *Metaphisic*, the second is meerly *concret*, as a new *Fisic*. Yet the first part hath the greatest *abstraction* in the letters and their signification, and the most *concretion* in the

the multiplication of that signification and division by Logick, of these multiplied significations by *Rhetoric*, *Fisic*, and *Metaphisic*. Both parts hang together, yet so that *Analogy* is the easiest, grounded and built upon the naturall precepts of any tongue whatsoever, viz. a generall Grammer, which ground and foundation is not yet laid downe by any learned man of the whole Universe. (how necessary soever) because it requires an excellent wit, a perfect Philosophy, a good Arithmetician, a Retorician, in one word, the most perfect *Aristoteles* that ever yet lived on earth. Yet before wee come to *Analogy* wee will heare lay downe onely the precepts for the root according to the *Letters*, not significations either of the root or words radical or accidentall, proper or improper, first or second, ideall or naturall, *Metaphisicall* or *Fisicall*, which things shall bee laid downe in the *Dictionary*, which is, God willing to follow.

Rule. 2. *All words, (none excepted) of this tongue may, may must be brought to a certain root.*

As this tongue is the primitive from *Adam* the first man, and remayning yet till our dayes in all *Africa* and a great part of *Asia*, so is it the most simple (or if wee will call it) single and accurate of any other tongue in the World, that I could ever yet attayne any skill in. The *Greek* Dictionary Writers, and after them the *Latines* did never lay down such certaine Rules in their tongue (for the finding such accuratenesse) as this tongue hath. The remainders of *Greek* and *Latine* Authors (which two Nations are the most accurate writers (as in other things so about their tongue) of all other Nations, whatsoever) do shew that they did not arise to the height of this perfection. For what out of this tongue may bee demonstrated to bee a derivative, they tooke for

a primitive; and a primitive for a derivative. The rule they had, but for the thing it selfe to bring to a right way, so farre they never came. The benefit of this Rule will bee made manifest, when in the Dictionary certaine Rules will be laid down for the abstract signification of the letters: the inquisition and determination whereof doth onely belong to the Dictionaries. And truly without that principle of the inward and naturall signification, which every letter of the Alphabet (being as a naturall dowry bestowed upon it by God) brings to the roote, I see not, why wee should make any *Analogy* or Grammaticall rules at all, to bring every word to a root. For as the rules shew that so many words, (which otherwise would seeme not to be of one and the same family,) belong unto this or that one root, so is the root required for its naturall, ideall, and abstract signification, different from any other whatsoever signification, because proper to another root. And because the root is required and that by all men, that shewes plainly and evidently, that indeed there is something in the root, for which it is so sought after and desired, *viz.* The signification. And that denies none. But another question and that more necessary and before others to be determined is, from whence this signification comes; If they say, from the people, that is false; for *Adam* alone in the World had the whole tongue and the signification of all roots. If *ex impositione humana* by *Adams* pleasure; that is false, because as *Adam* was not the orator of himselfe, his reason, wit and tongue, whereby he spake to God, so neither did he invent the significations of every root, hee being inabled by God Almighty with the consequence the words themselves, not *a priori*, to coyne roots, and from thence words, and then to speak with his creator.

So

So that this question is almost *Analagall* to that in *Pistis* if the soule be *ex raduce* or *per raducem* I determine it thus, that as nothing makes the root, but the letters, so nothing makes the signification of the root, but the signification of those letters.

Rule 3. *A root consisteth of three consonants, not of two, or more, much lesse of one only.*

This is the *formall* part, whereby this holy primitive and orientall tongue (for perfection) excelleth all the tongues in the World, because all the other are derived from this. It may be, that some learned men have studied to find out severall wayes, whereby to bring this or that tongue, which they did most affect, unto this or that more ancient, and for the most part unto this primitive tongue; and therefore from hence they take a most cautious way to finde out first the root of every word in that tongue, and to bring many words to a most simple and abstract way. Yet I am sure and certaine, that no tongue in the World, but this hath such an extraordinary, holy *trinity* and *unity*; it is as first, that every word (of how many letters soever, *proper* or *accidentall*, *naturall* or *adjectionall*) may, nay must be brought to certaine radical letters. 2. That the least as well as the biggest word hath its equall portion in the root, the least not having fewer letters than three; nor the biggest any more. So that whatsoever lacks or abounds, must necessarily be made up or detracted by certaine *Etimology* and Rules of *Analogy*.

And this Rule is not now invented by mee, for a principle of my *stampe*, but the generality of *Grammarians* in whatsoever dialect of this tongue give this very same Rule. And yet a man would wonder to behold the *Inconstancy*, *slouth*, and *irregularity* partly of the *Grammarians* and partly of the *Dictionary*.

onary or Lexica writers, who do not observe this their owne and all mens rule, as making no conscience to confound the art of this tongue, by not closely adhering to the principles of it, and thus themselves unloose that ty and knot, wherewith they professed to keepe all roots in a strict order, when by their practise it is observable, that they never intended any such thing. And which is the worst of all, none of the Lexicas extant are without that great fault. And so long as the Dictionaries are not brought (amongst many other things yet lacking) to that strict observation of things propounded by the Grammar, (which is expected and presupposed to lay downe no false precepts) there will never be that cleannes and easinesse of the tongue, as there would be if the art of the Grammar and the art of the dictionaries were brought to a greater perfection. I perswade my selfe, that there are very few, that can believe mee: but it is no wonder, for ignorance and prejudicated opinions are never able to judge well of any thing.

Rule. 4. Every root consists of letters onely, not of letters and prick, joyned together.

By this Rule all roots as also all letters, none excepted are included, and all prick, even excluded.

Whereby many questions are resolved, which hitherto have troubled the braines of the learned. First, it shewes, that there is a unity in the nature of roots whither in *Ebrue*, *Calile*, *Samaritan*, *Syriac*, *Arabic* or *Etiopic*; whereas if you aske a man skillfull in *Ebrue* (but not in the other dialects) what the nature of the roots in these dialects are, he will doubt, not being able to give a determinate answer. Thus learned men make themselves seeme to be unlearned; and whereas I can make them more learned, viz. by giving them a good and true notion, (whereby

(whereby they may enlarge the use of their knowledge, and that without their paines,) invented as I may terme it by my owne industry, and yet I know not whither I shall ever have thanks for it or not, sure I am, hereafter it will do much good. *Secondly*, it is against those tenents, that the root is either in the Noun or Verbe, and herein the most excellent men do disagree: some will have it in the Noun, others in the Verbe, and by some againe it is attributed to the Noun in *Siriack*, others deny it, thus they strive one against another, and that neither *delana caprina*, of the Woole of a Goate, who has none, for whatsoever party hath the prerogative, will give Law unto others, and all the rest, if there be more than two. And it is a great matter in a Kingdom, who swayes the Scepter, the Verbe being Sovereigne in *Ebrue*, will be so in *Siriack*, and yet *Emira* will have it by the Nounes. *De Dieu* thinkes the Verb hath it by the *Syrians*, and yet beginnes with the Noun. In this manner I could name above 300 men, the most whereof (I confesse) do give the radicall dignity and sovereignty unto the verb, yet many unto the Noun. But they all faile herein; for the root is neither in the Verb, nor Noun, nor in any other part of speech (if there weare any, as there are not, which I shall make more cleare hereafter) but absolutely in the letters, though not considered as yet, if a Noun or Verbe, lesse if active, passive, neuter, deponent, Masculine, Feminine, singular, plural, present, preter or future, participle or pronoun, &c. The reason for this assertion is, because it contradicts the nature of a root, which is never the tree it selfe, the branches, the leaves, the blossomes, the fruits, nor the tronke or body of the tree, but that part which lies under ground, and none of all these is called the root; and is the first principle and cause.

of all these. *Thirdly*, it shewes that the letters onely, (and not joyned with the pricks,) make the root. The reason is plaine, for if it be pronounced by putting the vowells thereunto, it is no longer a root, but a Noun or Verbe; for the letters onely and not the pricks (esteemed Vowels) are in the Alfabet, much lesse the third singular in the pretertense, or the infinitive, or imperative or any Noun. And therefore it is a false assertion, to say, that because the third person singular in pretertense is not found in the Bible, *ergo* the root is not extant in *Ebrue*, *Calde*, &c. Whereas if there be but one forme found of any root whatsoever in any dialect, person, gender, number, declination, or conjugation, nay if but onely one radicall be extant, so that either the first or second or third, first or third, or any two of them be cast away, yet if there be but one radicall letter to bee found, so that by Grammar rules the two deficient may be recovered, the root is truly extant in this Oriental Tongue.

Thereby it is also cleare, that the division of the letters (into radicall and servile) is false, because all the letters are radicall, *viz.* They have all one and the same right, to make a root, not onely this but every one of them. Otherwise the Alfabet had not the same honour in the *Etymology*, which it hath in the *Orthography*. For as all letters are used in the reading, so all letters are used in the constitution of any word: and than you might with all reason say, that these 11 Members of the Alfabet, *viz.* מ ש ו ב ע י נ ת פ ק צ ח ט ז might be also questioned, whether they had any right at all in the pronounciation or not, if they have none in the constitution of the root. 3. Then would the practise of all the Lexicās be false, who have roots not onely for the first but also second and third radicall, of every letter.

ter

ter of the Alfabet, none excluded. 4. There must then be given sufficient reason, how it came, that those 11 letters were not radical, nay, why never radical; which is impossible to give. But if yee say, the Grammarians do not conceive that they are never radical, but alwayes servile, and the radicalls never servile but alwayes radical. I answer; that I wish they would then speake plainer and clearer; but when, I dare say, above an hundred Grammarians make that distinction, that 11 are radicalls, and 11 servile, why should I not believe them to speake proper? Why doe they not then call all the letters radical, and then give a distinction, which of those are for the most part radicalls, though many times servile, and why do they never set downe, what servise those 11 letters (by them called perpetuall radicalls) do performe, when they are now and then found in the *Ebrue* Bible not to bee radical? As if it were not as easy to speake proper and plaine, as well in the Rule, as in the explication of the Rule.

Rule. 5. *The three quiescent letters* **א ב ג** *do change among themselves without alteration of the essence of the Roote.*

As these three letters in the Alfabet are opposite to all the other 19 letters in Orthography, and stand only as one man, representing the five Vowels, so here in Etymology, they doe stand as one man too, and represent but one letter, not three. And that by these following arguments. 1. You see no practice in any Grammar of any of these dialects to the contrary, but you may finde a multitude of examples in every one, and out of many, many thousands, not only in the permutation of the radical letters, but even, when they are but servile, and do stand to wait upon radicalls in any respect whatsoever of place,

place, part of the word or speech. Open but any Grammer (if yee have skill to understand its precepts) and yee will finde it. And yet of all those Grammarians there is not one, that sayes they are but one *letter* in respect of *Etymology*. 2. It is the practise in all Dictionary and Lexicâs of whatsoever dialect of this tongue: that in truth I pity all the Authors of Dictionaries, not one excepted, that out of so many examples they could not see so much. 3. That this rule doth shew in a very great measure, that all the dialects of this tongue, none excluded, have one and the same nature with each other; if not in other things, (which hereafter will bee seene,) yet in this particular. 4. Because all the Authors speake of that chagement of the *quiescents*, onely I reduce them, 1. From foure unto three, and 2. Unto a unity, not a Trinity.

Now whereas it might be objected, that in *Ebrue* and *Calde* there were *foure* not *three*, and in the rest *three*, and that even this diversity of the number of these do shew the diversity of the nature of the dialect, and therefore no unity; I answer.

1. That *a posteriori* fit denomination. You must looke to the highest and greatest number, and then you have *Syriac*, *Arabic*, and *Etiopic*, the Grammars whereof in generall have but these three (and of a *Samaritan* Grammar you cannot produce any Author).

2. The *Calde* is not the true *Calde* (of those *Heathens*, amongst whom the *Jewes* were dispersed in the *Babylonian captivity*.) but onely a rable and mingle-mangle made and corruptly made by the *Jewes* in *Jury*.

3. The *Ebrue* tongue it selfe stands against the number of *foure*. 1. For the first radicall *א* is not changed with *א* quiescent. 2. Because *א* the first radicall

radicall is never *quiescent* but alwayes moveable. 3. That $\overline{\text{N}}$ the first radicall is almost never changed with NN . there being scarce ten examples in all the tongue, and you know *unica hirundo* one Swallow makes no new spring. 4. All the second radicall NN remaines and never changes into $\overline{\text{N}}$, nor $\overline{\text{N}}$ the second into NN . 5. The third radicall $\overline{\text{N}}$ is naturally moveable as you may see in *Sirtac, Arabic, and Ethiopic*. But the *Jewes* have spoyled their roots by bringing in only once the *quiescent* $\overline{\text{N}}$ in place of the third radicall NN . 6. Because the *Jewes* themselves confesse a distinction betweene $\overline{\text{N}}$ in the third radicall moveable and *quiescent*, which they never do in the 3 NN moveable and *quiescent*. 7. They never made that distinction in the first, or second radicall $\overline{\text{N}}$ as moveable and *quiescent*, being constantly one way moveable. 8. NN the 1, 2, & 3 radicall moveable or *quiescent* never made any distinction of a root by any one of all the Grammars and Dictionaries.

Rule 6. *The order and number of the Roots are easily to be known, and of a Divine authority.*

Both of these things are either never rightly inquired after, as being esteemed not worthy of inquiry, and esteemed necessary. And yet if that principle be true, that. 1. The *letters* onely make up the roots. 2. Every *letter*. 3. And that the order and number of them in the *Alfabet* bee of a Divine Authority, then the things layd downe in this rule, necessarily follow. Now as the order of the *Alfabet* is not layd downe by the Spirit of God at randome, so neither is the order of the roots to bee esteemed of a slight and small consequence: whereof partly in the Principles before the Dictionary will be spoken something concerning the connexion of the roots through the whole tongue; partly here must bee said, that as it is shewed in the rule before, that these three

quiescent

quiescent letters. **N** are but one; so therefore all the roots beginning (in *Ebrue, Calde, Syriac, Arabic, and Ethiopic*) with *ye* or *yod* and *vau* must bee brought to **N**; and all that have the second radical *vau* and *yod* must bee brought to **N**, and all that have the third radical **N** and **N** quiescent, must be brought to **N**; which done there will follow a double benefit, first, there will bee no neede of that infinity of the remissions by all the Authors none excepted, from one of these letters, to the other; secondly, (which is of the greatest and best use, and for which this right and due ordering is desired) that as the roots which are naturally not diverse but one, are joyned and made whole, and brought to their life (whereas by that unhappy disraption they were torne in peeces and spoyled of their life) so their soule comes now againe to that right, true, and one signification, which without that joyning no man is able to shew the way to get necessarily. So likewise when **V** comes to be the 1, 2, or 3, radical it must be reduced to **D** in the 14th order.

The number is easily cleared by the number of the Alfabet (containing here in *Etymology* no more then 20 letters,) which must be understood to be the 20, first layd downe in the Alfabet, and so we proceede in Arithmerick from the right hand to the left. (which is just contrary to our manner of writing) even so in this wee must proceede (contrary to their manner of writing.) from the left to the right, alwayes beginning with the third radical, varying it through the whole Alfabet. (the first and second remaining the same) thus $\overline{N} \overline{N} \overline{N} : a a a, \overline{I} \overline{N} \overline{N} : a a b, \overline{I} \overline{N} \overline{N} : a a g, \overline{I} \overline{N} \overline{N} : a a d, &c$ which being done will make 20 *Rootes* for the third radical onely. Then after the same manner vary the second radical through all the Alfabet, and that will

Sum. Cald. Syr. Arab. and Ethiopic. 139

will make 20 Root more for the second radical, which being multiplyed with the 20 of the third radical (the first as yet remaining the same) will make 400 for the first radical N, as many for D and as many for every one of the Letters throughout the Alphabet; which will in all make up the number of 8000 neither more nor lesse, as will appeare more plainly by this adjoynd Cube,

CUBUS OCTO MILLE RADICUM TRILITERAR.

	Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	Rad.
1	Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	1
2	Β	Α	Δ	Γ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	2
3	Γ	Β	Α	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	3
4	Δ	Β	Γ	Α	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	4
5	Ε	Β	Γ	Δ	Α	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	5
6	Ζ	Β	Γ	Δ	Ε	Α	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	6
7	Η	Β	Γ	Δ	Ε	Ζ	Α	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	7
8	Θ	Β	Γ	Δ	Ε	Ζ	Η	Α	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	8
9	Ι	Β	Γ	Δ	Ε	Ζ	Η	Θ	Α	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	9
10	Κ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Α	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	10
11	Λ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Α	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	11
12	Μ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Α	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	12
13	Ν	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Α	Ξ	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	13
14	Ξ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Α	Ο	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	14
15	Ο	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Α	Π	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	15
16	Π	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Α	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	16
17	Ρ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Α	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	17
18	Σ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Α	Τ	Υ	Φ	Χ	Ψ	Ω	18
19	Τ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Α	Υ	Φ	Χ	Ψ	Ω	19
20	Υ	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ρ	Σ	Τ	Α	Φ	Χ	Ψ	Ω	20

Whatsoever Dialects have the same number and order of the Alphabet, and the same formall principle, that three letters do make the Roote, have the same number, and order of Root with Ebrue. Now
Orthograp

Orthography shewes, that *Samaritanic*, *Calde*, *Syriac*, *Arabic* and *Etiopic* hath the same number and order in the *Alfabet*, whence it followes, that all these *dialects* have also the same number and order of the *Roots*. And if the same *letters* throughout, then also the same *Roots* throughout. Which is the foundation of that enquiry, where of we speake. Nor must wee looke here, what order the *Syrians*, *Arabians*, *Etiopians* or *Jewes* themselves set downe in the *Alfabet* in the *Orthography*, or number or order of *roots* in *Etymology*; for that which they set downe, is rather an unartificiall then Grammaticall proceeding, for Grammar, Rhetoric, Logic, and Phisic with Metaphisic, proceeds *juxta artem* by artificiall not mechanicall wayes. And therefore it must not seeme strange unto any man, that I leave the order and number of the *Roots* of all the Authors already extant, (as being meerly mechanicall) and follow the art of the Grammar, setting them downe altogether different from those that have preceded mee.

Rule. 7. The first Root hath 36 more speciall Roots all of one and the same essence.

The first letter in the *Alfabet* being N, without doubt the first root must bee N N N, yet (as is said) because these three *quiescent letters* נ נ נ (and in *Ebrue* onely נ when it is the third radical) do stand in *Etymology* onely for one letter, those three *Alefs* cannot make up the first root alone, but the following *thirty five* doe also belong unto it, viz.

1. N N N, 2. N N N, 3. N N N, 4. N N N, 5. N N N, 6. N N N,
7. N N N, 8. N N N, 9. N N N, 10. N N N, 11. N N N, 12. N N N,
13. N N N, 14. N N N, 15. N N N, 16. N N N, 17. N N N, 18. N N N,
19. N N N, 20. N N N, 21. N N N, 22. N N N, 23. N N N, 24. N N N,
25. N N N, 26. N N N, 27. N N N, 28. N N N, 29. N N N,
30. N N N, 31. N N N, 32. N N N, 33. N N N, 34. N N N, 35. N N N,
36. N N N. Yet in *Siriac*, *Arabic*, and *Ethiopic*, there

are

are onely 27 speciall roots, because they use not ה quiescent in the 3 radical.

Rule 8. The first and third, or second and third radical onely being quiescent, such a Root hath 12 speciall Roots in Ebrue, &c. but in Syriac, Arabick, and Etiopick onely nine, all of one, and the same essence.

I will instance first in those that have the first and third radical quiescent: as מ נ מ, now because the quiescents do change among themselves all these following belong unto the same root, viz. מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י. Secondly, in those that have the second and third quiescent, as, מ נ ב, unto which belong these following, viz. מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י, מ נ ו, מ נ י.

Rule 9. The first and second radical quiescent hath nine speciall roots all of one and the same essence.

Because in the first and second radical there comes not that ה quiescent which doth in the third radical, it comes to passe that (as it was in Syriac, Arabic, and Etiopic, in the first and third, or second and third radical quiescent,) here in Ebrue, Calde, Samaritic, Syriac, Arabic, and Etiopic, in the first & second radical quiescent only these nine following,
 1. מ נ ב 2. מ נ ו 3. מ נ י 4. מ נ ו 5. מ נ י 6. מ נ ו 7. מ נ י 8. מ נ ו 9. מ נ י.

Rule 10. Where the third radical is onely quiescent there are onely foure speciall roots, in Ebrue, in Syriac, Arabic and Etiopic only three all of one and the same essence, viz.

1. מ נ ב 2. מ נ ו 3. מ נ י 4. מ נ ו

Rule 11. Where either the first or second radical onely are quiescent, there are onely three speciall

1. מ נ ב 2. מ נ ו 3. מ נ י 4. מ נ ו

Rule

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Rule 12. Where there is no quiescent letter in the first second or third radical, there is onely one roote without any speciall roots of the same essence as וו 7

Rule 13. The quiescent letters changing their place (and the moveable retaining theirs) make a roote of the nearest kindred.

As וו 1 וו 2 וו 3 וו 4 וו 5 וו 6 וו 7 וו 8 וו 9 וו 10 וו 11 וו 12 וו 13 וו 14 וו 15 וו 16 וו 17 וו 18 וו 19 וו 20 וו 21 וו 22 וו 23 וו 24 וו 25 וו 26 וו 27 וו 28 וו 29 וו 30 וו 31 וו 32 וו 33 וו 34 וו 35 וו 36 וו 37 וו 38 וו 39 וו 40 וו 41 וו 42 וו 43 וו 44 וו 45 וו 46 וו 47 וו 48 וו 49 וו 50 וו 51 וו 52 וו 53 וו 54 וו 55 וו 56 וו 57 וו 58 וו 59 וו 60 וו 61 וו 62 וו 63 וו 64 וו 65 וו 66 וו 67 וו 68 וו 69 וו 70 וו 71 וו 72 וו 73 וו 74 וו 75 וו 76 וו 77 וו 78 וו 79 וו 80 וו 81 וו 82 וו 83 וו 84 וו 85 וו 86 וו 87 וו 88 וו 89 וו 90 וו 91 וו 92 וו 93 וו 94 וו 95 וו 96 וו 97 וו 98 וו 99 וו 100

Which roots yee must not confound with these ten following

ו 1 ו 2 ו 3 ו 4 ו 5 ו 6 ו 7 ו 8 ו 9 ו 10 ו 11 ו 12 ו 13 ו 14 ו 15 ו 16 ו 17 ו 18 ו 19 ו 20 ו 21 ו 22 ו 23 ו 24 ו 25 ו 26 ו 27 ו 28 ו 29 ו 30 ו 31 ו 32 ו 33 ו 34 ו 35 ו 36 ו 37 ו 38 ו 39 ו 40 ו 41 ו 42 ו 43 ו 44 ו 45 ו 46 ו 47 ו 48 ו 49 ו 50 ו 51 ו 52 ו 53 ו 54 ו 55 ו 56 ו 57 ו 58 ו 59 ו 60 ו 61 ו 62 ו 63 ו 64 ו 65 ו 66 ו 67 ו 68 ו 69 ו 70 ו 71 ו 72 ו 73 ו 74 ו 75 ו 76 ו 77 ו 78 ו 79 ו 80 ו 81 ו 82 ו 83 ו 84 ו 85 ו 86 ו 87 ו 88 ו 89 ו 90 ו 91 ו 92 ו 93 ו 94 ו 95 ו 96 ו 97 ו 98 ו 99 ו 100

Which are among themselves of the same affinity, that the first ten are among them selves, but I say the second ten must not bee confound with the first, because the moveable letters have changed their place.

Rule 14. These quiescent letters are naturally falling away in any of their roots.

This rule (here in Etymology) though left away by all the Grammarians and Dictionary writers whatsoever, is very necessary; for if wee give that rule here at the root, then have we not need to set it down in Analogy either in Nounne of Verbe: for this falling away is common both in Nounne and Verbe. And herein is all the anomalie that they make, viz. When they are cast away; for when they yet appeare in their changing, than the root is still full and present, which is defective, if one or two quiescents be cast away. If they are quiescents or moveable in their appearance, makes no anomaly; and the 12th rule tells you, that seeing two radicalles ye may choose to put the quiescent at the 1. 2. or 3 radicall without any sensible error.

Rule. 15.

Rule 15. The roots of the 1. 2. or 3. radically quiescent are of a neare kindred with the second and third the same.

Because that according to the 13. rule the quiescent are easily and frequently cast away, two non quiescent letters onely remaining, the second of them is doubled or written twice, in place of that quiescent, so that the roots of the second quiescent more frequently, the others of the first and third quiescent sometimes do change with the roots of the second and third the same, in many senses, persons, and genders, nay in whole orders: as for instance **ONP** **ONP** **ONP** in the third and sixth order hath **ONP** and **ONP**, signifying no lesse, then that the root also is **ONP** not only **ONP**.

Rule. 16. The roots in generall are of the same proportion betweene themselves, that their letters are betweene themselves.

What all the Grammarians say, concerning those letters of the same organe (to wit, of the throat, lip, palat, tongue and teeth) that they do frequently interchange is true, and because roots do consist of letters and not of vowels, it comes to passe, that the roots do interchange in like manner: the effect being of the same nature with the cause.

Rule 17. Some teeth letters easily become tongue letters, yet retayning their owne nature, different from that of those tongue letters.

The reason is, because these two instruments doe frequently and most constantly concurre unto the pronunciation of their ten letters, wherof five are more especiall teeth and thiother five more especiall tongue letters. *Zayin* is many times changed into *d*, *sade* into *thet*, *sin* into *t*, yet they doe retaine their nature, so that these *d*, *th* and *t* arising from *zayin*

æy, *ſade*, and *ſn* muſt bee diſtinguiſhed from theſe letters *d*, *th* and *t* when they are naturall, and of their one flock.

Rule 18. Such roots as have the 2 and 3 radical one and the same, do frequently double the first, and put it between the 2 and 3.

The reason of this transposition, as is conceived is for Euphony sake: as בעע from בקבוק, זרוע, זלזל, חבהב, דודר דודאים, גרר, ברבר, סכסך, מהמה, להלה, בלכל, כוכר, טאטא קדקר, צנצן, צלצל, ערער, סנסן, סלסל, ששש, ששש, קשקש, קרקר, קצקצ, שרשר, תעתע, חלחל, שרשר like.

Rule 18. Some roots take in certaine epensberick letters, whereby they seeme not to bee any more of three radicall Letters onely, but of foure, five or sixe.

As for instance 1. the letter *L*, the root is שֵׁשֶׁבֶט *shebesh*
 a *Scepter*, which is found with ט and ו שְׂרֵבֶט *shebesh*
Sarbish whence is the Greek word παλός *palos* and
 סֵרֶף, פֶּסַח and פֶּרֶסַח, whence is that falsely
 esteemed persian word *parasange* (or miles) &c.
 2. the letter *L*, the root is נֶמֶד *nm d* which we find thus
 חֲכָה, שְׁלוּפָה שֶׁפָּח, וְלַעַף זַעַף, גִּלְמוֹד
 חֲכָה, שְׁלֹאנָן שֶׁאֵן, וְחֲלָכָאִים and חֲלָכָה

3. $\dot{\bar{A}}$: the root is סור *sūr* but doth assume n , as סנורים *basanurim* in Gen 19.11, 2 Reg. 6.18.

4. *M.* the root is ס ר ר but assumes *m* as מרר in Cant. 2. 13. 15. 5. The three quiescents are frequently inserted after the second or third radical as רררנים, פחיגיל, ספיר, גלמוד, אלגריש, מלופח, in Arabic, רחמן, רחם, with divers others.

Rule 20.

Rule 20. Some roots seeme to be of more than three letters, whereas the fault is in the letters.

As בִּדְלַח instead of בִּדְלָה Gen. 2. 12. Num. 11. 7.
צִפְנָת פֶּעֶנָח instead of הַפֶּרֶץ Jer. 44. 30. חֶפְרָה instead of פֶּאֱנָה Gen. 41. 45. חֶדְקָל instead of חֶדְקָל Gen. 2. 14.

Rule 21. Some roots seeming to have more letters than three are easily (by many wayes) reduced to that number.

As אֶבְנֵט a hand, n in / by the Latines balteus nine times extant in the Ebrue Bible hath the root בָּנָט. instead of בָּנָט and by the Arabians, a rope, cable, cord, שֶׁלֶבֶת hath the root לָהֵב a flame; thus שֶׁלֶבֶת, שֶׁלֶבֶת, סֶלֶבֶל, סֶלֶבֶל, &c.

Rule 22. Some words are compounded of two or three roots together,

As שִׁנְהוּבִים compounded from שֶׁנַּךְ teeth and הֶבֶה an Elephant, 1 Reg. 10. 22. 2 Chr. 9. 21. בִּלְעָדָי from בָּל and עָדָי Dan. 3. 5. from עָדָי and גָּדָל and so in all other dialects.

An obseruation for Etymology.

ALl these rules will be a great deal clearer made out by the ensuing dictionary. And therefore I beseech the courteous and gentle Reader not to judge upon halfe done worke. For the chiefeest reason, why we cannot see that more perfect unity and identitie, (which is given us by Metaphisick) of these dialects, and that they are no otherwise divers tongues than Eolic, Attic, Doric, Ionic are divers from the Greeke, is because neither the Grammar nor the Dictionary were ever made to joyne them, except in the Grammar of *Lud. de Dieu*, Anno 1626.

Mr.

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Mr. Gerhard the yeare past. In the Dictionaries only that excellently learned Schindler in his *Pensagloton* (given out after his death 1612) made up long before the smatterings in that kinde of Rapheleng in his *Arabic Dictionary* Anno 1613. and of *Calasius* in his *Ebrue concordance* 1621. And I doubt not, that when hereafter many excellent wits doe fall upon such generall Grammars and Dictionaries or Lexicæ, they will make a great deale better worke, than ever hetherto is dreamed of. The said Mr. Gerhard is now about such a Dictionary. And I hope, that (besides him) I shall give some further light, and perhaps open a doore, where no body did expect one, beseeching onely in the meane time my Reader, to helpe and assist me with whatsoever hee is able, assuring him, he shall finde me a thankfull man.

Analogy or the second part of Etymology.

Rule 1. From each of these 8000 roots may be derived all sorts of words, of whatsoever part of speech.

BEcause that every speech may bee the better understood and considered, the art of Grammar doth divide all speeches into certaine parts, in some tongues more, in some lesse, according to the greater or lesse variety of the terminations in every tongue. For the lesse variety of the terminations of words there is in a tongue, the fewer parts of speech in that tongue, and the greater variety, the more. That tongue which hath the fewest parts of speech is the most perfect, and that which hath the most, lesse perfect. The parts of speech in this primitive tongue is by all set downe and made too many, there being onely two, viz. a Noun and Verbe, the greatest part of them have also made particles as the third part. Other 8 parts, some (but very

unreasonably) have made nine, and that ninth only for one letter sake : as if it were to bee conceived that one letter could make a ninth part of speech ; then there would bee nineteen, eight ordinary, and eleven extraordinary for those several Letters, *א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת* for if the *א* (one letter of these eleven) be worthy to make a part of speech, all the rest may be worthy also. Yet more specially of that in the second rule. Here it is enough to oblerve that any kinde of word whatsoever, none excepted, comes from a root, seeing that the root it selfe never stands in any booke, as the root, but the words descending from the roots. This first rule of *Analogy* shewes us likewise, by what liberty, and yet with a regularity, words may be multiplied, to wit, (as wee say in *Latine* and *Greek*, *Analogicè*,) according to *analogy*, the right whereof is to forme words in a decent way. For otherwise if there were not such lawfulness, then wee might never make bold to forme any new word in this orientall primitive tongue, where wee had none before. As for instance. In *Ebrue* I may make a verbe of any person and tense, although wee have it not in the *Ebrue Bible*. And that is demonstrable *a priori* by this first rule, and *a posteriori* by the practise of the *Jewes*, who have made many Nounes and Verbs not extant in the Bible, which they never could have done, if it were not lawfull. And thus all the tongues become more full and copious. Secondly, it is practised by the *Jewes* in the *Calde* translation, in the *Talmud*, in all *Rabbinicall books* ; so that it is a meere fancy to call those formed Nounes and Verbs, wee find with the *rabbiners*, and not in the *Ebrue Bible*, *rabbinicall words*, and *rabbinismes* or *Talmudicall words*, and *Talmudismes*. Thirdly, the same is done by the *Syrians*, *Arabians*, and *Etiopians*, who have many Nounes and Verbs, which are not in the *Ebrue Bible*. Rule 2.

Rule 2. This the simplest tongue hath onely a Noun and Verbe, and no more parts of speech.

As God is the singlenesse and uncompoundednesse it selfe, so it is no wonder that his tongue, which hee (by reason) gave unto *Adam*, is the most simple and least compounded tongue. Neither can any tongue be brought to a greater singlenesse, than this, which hath the greatest, to wit, onely two parts of speech according to nature it selfe, which goes almost constantly upon a division of two, in an opposite way. One part cannot make up a whole story, discourse, description, or poem: but Noun and Verbe, (taken in that sense as here) may. For here in *Analogy* we consider them for the most part only with relation to their terminations, not significations. Therefore notwithstanding the *Greeks* and *Latines* have made 8 or 9 parts, and some Grammarians in this tongue have unreasonably followed them, yet the *Arabians* and *Jewes* in their Grammars have the nearest way, that they could finde, and that is a *Noun*, a *Verbe*, and a *participle*. I confesse, a threefold distinction is frequently used in nature, by the third to joine or separate the better the opposites; as *Gomenius* goes much upon that ground: And so in *Logic* in every proposition wee have a *Noun*, and *Verbe*, and the *Copulative*, so that considering the nature of speeches, they go upon a *Noun*, *Verbe* and *Participles* as *Copulations*. Yet because here wee consider them not *logically* nor *rhetorically*, neither *Syntactically*, or *pœtically*, therefore when all the *Nounes* and *Participles* may be couched as one part, as they are one by termination onely, and that both *Nounes* and *Participles* are unvariable, and thereby a more compendious way may be found for *Syntax*, I thinke not, that I have done amisse, in leaving away the third part, being

in outward shew all one the *Nounes* in all tongues becomming *adverbs*, and here, because *undeclinable*, also *prepositions*, *conjunctions*, and *interjections*, to shew that singleness, (wherunto the *Arabians* and *Jewes* came very neere) to bee yet more single, and that without any hurt to them, remembring that saying of the *Jewes*; *before all things let a Master teach his Disciples the neerest way*. And as the *Syntax* by many excellent men is already brought to a more compendious way by this trinity of the parts of speech in analogy (whereas *Buxtorf* hath 22 Chapters in *Syntax*, because built upon those 8 parts a *Noun*, *Verbe*, *Pronoun*, *Participle*, *Adverb*, *Preposition*, *Conjunction* and *Interjection*, and *Hosinger* hath 12 Chapters with an Appendix of three speciall anomalies in the *Ebrie Syntax*, printed 1647. at *Zurich*. in 8^o and many others of that stoffe) so is it certaine that it may bee brought into a neerer way by cutting away the third part, and making it all one with the first which is generally for *Ebrie*, *Samaritic*, *Calde*, *Syriac*, *Arabic* and *Etiopic*; whereof I have given (the yeare past, viz. 1647.) The prooofe in that little *English Grammar*, and shall shew it in the following *Syntax*.

A *Noun* is defined by all the *Logicians*, (and that very exactly) to bee a word of no tense or time, yet with capacity of any tense, as *present*, *preter*, or *future*. Those *Nounes* that are *substantive Nounes*, as a *Bench*, *Stooles*, *House*, *Mouse*, *Man*, *Wife*, *Woman*, *Table* or *Cloath* are all without a notion of *Tense*, The *adjectives* also, have yet a capacity of an *Adverbe*, as *well*, *good*, *ill*, *base*, *right* *just*, &c. But the *Nounes* of action as, *drinking*, *sleeping*, *walking*, &c. *drinke*, *sleepes*, *walkes*, &c. Have the capacity of any tense of a *Verbe*; whence they are firnamed *participles*, as *participating* of the signification of a *Verbe* by any of those

those three senses. But about a *Noun* and all the differences of *Nouns* as their significations, &c. must be spoken in a generall Grammar; which things you may take out of other Authors, and are in the meane while here presupposed.

A *Verb* cannot be without the signification of a time present,preter, or future. And thereby it is distinguished from a *Noun*, and the *Noun* from a *Verb*. So that as in nature there is only the *Masculine* and *Feminine* sex, each having its difference, (androgynus being a mishap in nature) so here these two sexes a *Noun* and *Verb*.

Rule 3. Both have two Genders, Masc. and Feminine.

This rule is generall for all tongues in the application though not in the termination. For instance, *he writes*, *she writes*; the first is *Masculine*, the other *Feminine*, and yet there is no difference in termination. Even so in this Orientall tongue (to speake the truth) there is no more difference betwixt *Masculine* and *Feminine* in *Verbs*, then there is with us; In the *Preterite* of *Ebrue* and *Calde*, the third person both *Masculine* and *Feminine* are the same; for wheresoever you finde *ו* written with *פ* *paragogick* it is *Masculine*, and when it is with *מ* *formative* it is *Feminine*. Now who is able (at the first aspect) to see into the heart of that *ו* whether it bee *paragogick*, and *superfluous*, or *formative* and *necessary*. The second person, *Masculine* and *Feminine* have both but one letter as *נ* *ו*. The first hath but one termination, viz. *ו* and is therefore called common, which doth not detract any thing from what I say; for the common gender includes both *Masculine* and *Feminine* under one termination. So likewise is the *first* and *third plural* in *Ebrue* as *ו* *ו*, *ו* *ו*, and the *second plural* in *Calde* and *Syriac* as *ו* *ו* *ו*. Therefore the

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Masculine and *Feminine* gender in *Verbs* is to bee understood rather for application then termination, yet by the *pricks* (whereof I shall speake in the Appendix) there is I confesse more difference made, but in common speech there is not halfe so much difference made as is conceived, as for instance when *latbasta* is written with pricks the *Masculine* is *latbasta* the *Feminine* *latbast*, but in common speech whither it be to man or woman it is pronounced only *latbast*. It being cleare enough to the eye whither it be a man or woman that is spoken to. Also in the Nounes it is the same, as *Malkeka*, thy King (to a man) and *Malkek*, thy King (to a Woman) yet both are commonly expressed onely *Malkek*. And this distinction in dead things, as *Sun*, *Moon*, *Soule*, *Day*, *Night*, &c. is not materiall, for it will not alter the sence at all whither yea put them in the *Masculine* or *Feminine*. And hence it is that there are so many exceptions about it, so that in *Buxtorfs Thesaurum* yee have no lesse then 6 or 8 pages full of rules and exceptions about the gender. And in living things onely men and women are of that worth, to be accuratly distinguished, all the rest deserve not that honour. And againe that must bee a silly braine, which (understanding the sence of the Nounes) should not bee able to know whither the Verbe be *Masculine* or *Feminine*, whereas if it speaks of a woman, it cannot but be *Feminine*, and of a man, *Masculine*. Yet for the most part every Noun and Verbe that ends upon the third radicall is *Masculine*. A common gender and a neuter are without acid, this excludes and that includes both.

Rule 4. There is neither *Active* nor *Passive* ex-
tense.

I confesse it is otherwise laid downe by all the Gram-
marians that have written of these Dialects,

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except

except *Samaritanic*, whereof wee have no Grammar necessary: in all the rest this is laid downe as very necessary. Nor do I deny it to bee naturall, but that in this tongue there is a certaine termination and changing of Consonants for it, that I deny. And the reason is, because it is so naturally sensible unto every one to feele, whether hee gives or receaves blowes, whether he smites or is smitten. So that if wee onely know the signification of the *Verbs* and *Nouns*, reason nature, the antecedent and consequence, will easily shew whether *Active* or *Passive* must bee understood, although there be no distinction at all for it. Yet in the Appendix, when wee come to speake of accidentall things in this tongue, there wee shall have some more trouble, because we cannot be contented with ease, and that which is sufficient in our tongues for the very children (as those that have not such a great quicknesse of reason and understanding) will not bee sufficient for our high learned great Schollers, but they must have (besides the Sun) some petty little candles with them in their hand for feare they might misse the *Exchange*, *Church*, or *Tavern* at noone day. Or as if their legs would not serve them well enough to go abroad, but they must have go-carts (whereby children learn to walke,) with them in the street, for feare of falling. I cannot give a better comparison of the madnesse of all the Grammarians, when they (forgetting their and our own naturall strength in such trifles,) make such a great matter to finde out, whether the *Noun* and *Verbe* bee of an *active*, or *passive* signification, as if nature had not made distinction enough to know whether a man carry, or is carried. And why should nature have beene so provident by the senses of every man to distinguish betweene *active* and *passive*, and yet that to bee esteemed nothing, except
it

it have a speciall termination or punctuation all along.

Rule 5. *There are no moods in this tongue.*

I deny not that there are in tongues an *indicative*, *subjunctive*, *optative*, *potentiall*, *imperative* (and by all superfluously added *infinitive*) yet as the most Latine Grammars extant did reject the old way of the former Latine Grammars (who did imitate and follow the steps of the Greeke Grammars, yet without reason) in leaving away the *optative* and *potentiall* mood, because of the same termination with the *subjunctive*, (as in English I teach, the *indicative*, that I teach or might teach: the *optative*, when I teach the *potentiall*, the Verbe *teach* remaining without distinction in respect of these three moods,) so here in this orientall tongue the *subjunctive* must be taken away, because no speciall termination for it here. The *imperative* (as in all other tongues) leaves the expressions of *i*, *he*, *we*, *they*, as unnatural and unreasonable in commands, being don only to the second person, one or more; Which unity is incapable of distinction, and lesse, to be an accidentall manner, or mood. And is therefore by me calld *the commanding present*; and referred to the tenses. The *Infinitive* is in all tongues a Noun; as in English, *(an) act*, *(to) act*, in this orientall tongue *ḥayā mori*, *mors*: to die, a death.

So then there remaines onely one free mood, viz. the *indicative*: yet when there is no more but one, you neede not give unto it a title, (the titles for the most part being given for distinction sake) nor call it a mood; as wee use not ordinarily the number *one*, *two*, *three*, in things but one in nature, as *Sun*, *Moone*, *World*, or *Matter*, a *Booke*, a *Pen*, &c. saying *one*, when there are either more, or supposed to be more; *one God*, *one Booke*. Hereby gaining a short

ter way towards our purpose by cutting of that whole long street cold mood, wee fall directly into the narrow street cold senses.

Rule 6. Tenses or times are only three; present, future and preter.

The present or first position of a time in nature is either commanding some body, or declaring. Which cannot bee but to the second person onely, one or more this is of three persons expressed either by the future or preter, or by the *Noune agent* with the *verbe substantive*. The future hath its *temporall distinction* by the first or third radicall of the 1. 2. or 3. personall *Nounes* singular or plurall, prefixed before the root. The terminations of the present remaining here, because it gives the being unto the future. The first of both numbers, the second masculine singular and the third singular ends upon the third radicall. The second Feminine singular here as in the present, upon y, the 2 and 3 masculine as the second masculine plurall in the present upon u. The second and third feminine plurall as the second feminine plurall upon n. The preter (under which is comprised *imperfect* and *plusperfect*) as nicer distinctions of the time past, the perfect expressing both sufficiently, because reason will distinguish, where the eye reaches not, either for want of a distinct object, or defect of its power. In *Syriac*, most frequent, in other dialects now and then the preter with the *Verbo substantive* makes the *plusperfect*, and the *Noune agent* with the *Verbe substantive*, the *imperfect*. Yet such a constancy is not here to be expected or that the *imperfect* may be *plusperfect*, or both to have that *verbe substantive* onely for fashion, as a certaine *emphaticall* confirmation of the thing past, as *sufficient* or its 1. or 3. radicall by the *Arabians* before the future, a certaine *emphaticall*

call confirmation of the thing coming. The termination it hath is *v* in all the singular of all persons and genders excepte the third Masculine which ends upon the third radical; the second Feminine doth frequently put before the affix personal letter a *y* paragogic, as in Ebrue there is in the *v* singular. The third plurall hath an *n* in both genders, (the third radical of נָשׁוּ, מִיּוּ וְאֵשׁוּ אֲנֻשׁ signifying two or more,) which I whack bin already in the present and future. The second plurall hath *v* as in singular with that paragogic *m* from עַמּוֹ in Masculine by Ebrue and Arabic, and in the rest of the dialects with *n* the Feminine with *n* from פָּנֶה throughout. Whereby Calde, Syriac, and Ethiopic, takes away that distinction between Masculine and Feminine as we have also examples in the Ebrue Bible, *m* for the Feminine and *n* for Masculine. The first plurall with the last syllable יוּ from אֲנוּ makimu, we. All these Letters and Syllables put behinde the root.

Rule 7. *As persons are three; 1. 2. 3. So numbers are only two, singular and plurall.* There are ten or 12 personall; and as many numerall Nounes; the catalogue whereof ought not to be set downe in the Grammar, because what can be said of them must bee done in the Dictionary (under their proper root,) which hetherto hath not being observed, and thereby the Grammarians become big and confused by heterogeneous and superfluous things. The personall Nounes are otherwise call'd Pronounes, and have made almost (by all Authors) a separte part of speech. Which if according to reason, why was not the same done for the numerall Nouns, viz. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 100. 1000. Person and Number, number and person having the same right in a Noun and Verbe. And if the Nouns of person make up a

part of speech, then the Nounes of Numbers should do it likewise; and then there would bee made 19; (for one being added unto the 18 I spake of before, 20.) Or if the numerall Nounes make no part of speech, (as no Grammarians have allotted to them) the personall Nounes make none neither, the former being justly left away by all, the last by many. Here in *Analogy* they are both to bee made mention of so farforth as there come any certaine severall letters from them, to serve in their stead retaining the signification of the whole word: And that shall be done in the following rules of letters. So that we see, the Nouns do not onely denote the third person (be they personall, proper, or appellative, as Grammarians conceive) but also the first person, if the speaker speaks of himselfe, as there are in all tongues infinite examples of; or the second, speaking to some other present or absent supposed to be present, whereof as many examples may be shewen.

That the *present commanding*, otherwise cald the *imperatives*, is onely found in the second person, I said before; and that all the three persons of the *present declaring* were made good by other wayes in the *future* and *preter*, (an extravagant way from all *Europe*) or by our wayes in the *Noun agent* with the *Verba substantive*, I said also: and that *future* and *pretertenses* have their three full persons; it being without losse or gaine whither yee begin from the first, and so goe through the second unto the third (as for the most part the Grammarians set in the future) or from the third; and so passing through the second unto the first, (as for the most part Grammarians set in the preter) or whither you begin both alike from the first, or third; or change it so, that yee begin the future from the third, (as some did,) and the pretertense from the first

as others; for that, or this order, will not alter the case.

Of the numbers there is more worke, viz. whether there bee not three numbers also, as well as three persons, viz. *singular, plurall, and duall*; (as all the Authors affirme) I answer no, 1. Because onely one and the same letter serves for the *duall*, that doth for the *plurall*, it being one and the same numerall Noun, viz. 𐤒𐤓 𐤒𐤓 𐤒𐤓, which signifies two, or more from whence the third radicall being cut off is imployed instead of the whole word to forme the *duall* and *plurall*. 2. Because that in the very personall Nounes there are none distinct for the *duall* and *plurall*, in the second or third person. 3. *Ebrue, Calde, Samaritic* and *Syriac* with *Etiopic*, have it not in Verbs. 4. *Syriac, Samaritic* and *Etiopic* have it not in Nounes. 5. Because the same letters, which in *Arabic* make the *duall* in Nounes and Verbs, makes the *plurall* in *Ebrue, Calde, &c.* 6. Because there is onely *singular* and *plurall* in the most of our *European* tongues, *Grec* seeming to have the *duall*, but the examples are so few in respect of the *plurall*, that you will say it is either superfluous or ridiculous. The *n*, which in *Arabic* is joyned unto *𐤒𐤓* and in *Grec* to *o*, or *on*, is *paragoge*.

Rule 8. *Masculines* are for the most part the Names of, 1. Men. 2. People, 3. Mountaines, Rivers. 6. Moneths.

The names are either *proper*, or *appellative*, therefore wee understand here not onely the *proper*, but also the *appellative* names of Men, &c. 1. Men as *Adam, Rayin, Hebel, Set*. A King, A Duke, A Prince, A Freeborne, A Slave. 2. An *Aegyptian, Ebrue, German, Frenchman, Spaniard*. 3. *Carmel, Hor*. 𐤒𐤓 𐤒𐤓 by way of Excellency knowne only by the *appellative* name, the Mountaine, for that signifies the

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name *Hôr*, from whence the Greec *ὄρος* signifying a Mountaine. 4. *Pisôn*, *Gihôn*, *Degeh*, or *Degeh*, or *Hiddegeh*, and *Frât*, (not *Eufât*) the foure rivers in Paradise, or Garden of pleasure. 5. Beginning from *Marchanisan* or *Abib*, *April* *Ayir* (others reade *yyar*, but falsly) or *Avir*, whence our name *April* in the Bible signified *iv*. 1. *Reg. 6. 1. May* *shivân*. *June* tamme, a name onely occurrent by the rab- bines taken from the Latine name *Junius* by put- ting *i* for *z*, and *u* in *m*, mistaken in their writings and copies. *July*, *Ab*. *August*, *E'âl*. *September* *Ec- anim*, or *Tisri*. *October* *Bul*, *Mercheshvân*. *November* *Kisleu*. *December*, *Thebet*. *January* *Sbâth*. *February*, *Adâr*.

Rule 9. *Feminines are for the most part the names of* 1. *Women*, 2. *Countries*, 3. *Cities*, 4. *Any opposite part of the* *World*, *or things*.

1. *Women*, *Havva*, *Ada*, *Zilla*, *Naamah*, *Noemi*, *Rut*, *Rahel*, *Leah*, *Bilha*, *Zilpah*, *Sharah*, *Ribqah*. *Hannah* or *Johanna*, or *Anna*. *Fninnah* or *Mârgret*, &c. *Wife*, *Mother*, *Daughter*, *Queene*, *Princes*, *Midwife*, *con- cubine*, &c. 2. *Egipt*, or *Misr*. *Persia*, or *Fars*, *Media*, or *Midyan*, *Arabia*. 3. *Babel*, *Kharân*, *Somôn* or *Samaria*, *Yrikho*. 4. *The opposite parts of the* *World*, *South* and *North*, *East* and *West*, *of things*. *two hands*, *feet*, *legs*, *shoulders*, *armes*, *eyes*, *eyes*, *knees*, *cheeks*.

Yet some of them are to bee found in *Masculine* also.

Rule 10. *By termination, any words ending on the* *third Radicall are Masculine*.

כד, יחד, ערב, רחב, וי, ער, חרב, except
מטה, מחנה, שטנה, נגה, אפעה, ד, שם,
לח, שבט, ארח, רוח, מצח, עו, של, שם,
חבל, שגל, דחל, נעל, איל, דוך, עבוך, יחא,
בתם, עצם, אם, חבל, שאול, רגל, ובל, חסל,
יחין, יחין, נטן, אחון, יחון, חחום, פעם,
גפן, עין, שן, חלון, וקן, ארון, צפון, צאן,
יחשע, שבע, ארבע, בים, הסן, קרן, לשון,
שוק, ארץ, בנף, יציע, אצבע, זרוע, אחוץ,
חמד, סד, כבד, עשר, גאר, אשר, אסון,
פילגשער, עיש, צפוד, ציר, וצר, נדר, ועד,
פח, שש, חמש, שלש, נפש, אש, שמש, ברש,
אדלח, נחשת, קשת, אוח, עת, שלח

All these I have taken out of that excellent learned
Mr. Bunsen's great Grammaticall treasure p. 73. 74.
75. 76. 77. 78. (Whereof the most part are of both
genders; and many of them onely feminine. The
reason whereof lyes in the two rules going before.
The significations of them you may finde there, or in
any Dictionary. I was therefore so large with them,
because the same holds in *Caldæe, Samaritanic, Syriac,
Arabic and Ethiopic*. Nay of all these you will finde
the most part in *Arabic* (which Dialect of all these
six is unto us the best known, because the fullest of
books) first agreeing in the same gender with *Ebrue*,
secondly, in the same variation of the gender, thirdly,
not onely generally in other words, besides these
occurrent in Scripture, but even in all these reckon-

ed up, there being not one of them not to be found in the *Arabic* tongue, (as yee call it,) or *Dialect*. And further if that the other words which are ordinarily *Masculine* and ending upon the third radical, should be found in *Arabic*, *Syriac* and *Etiopic* at a variance from the *Masculine* towards the *Feminine*, as there are many, that you may wonder the lesse at it, having in the *Ebrev Bible* it selfe the same variation. *Finally*, that yee learne hence, not to stand so highly amazed at the frequency of these and other excepted words, nor thinke, that you dare or cannot go without stumbling through the *Ebrev Bible* or whatsoever, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Etiopic* books because of this great block, but rather learne hence to judge, that even this multitude of exceptions demolishes that distinction of *Masculine* and *Feminine*, and these two great Mountaines of *Grizzim* (not *Gerizzim*, or *Garizzim*) *Deut. 11:29. 27:12. Ios. 8:33* *Jid. 9.7.* and *Ebal, Deut. 11:29. 27:4. 13. Ios. 8:30. 33* upon which formerly it seemed the blessing and curse were put by the former *Grammarians*.

RULE 11. *Feminine* hath a **ſ** after the Root in ſingular and the Letter of the plural; and ſometimes by accident an **ſ** quiſcent.

In these the נ is servile, and not radical; and yet this servile is not constantly Feminine neither partly in singular as פוּחַ, פוּחוֹ partly in plural as פוּחִים; and all the infinitives with the third radical וּ or י are many times Masculine; and yet is that נ servile, and they are also otherwise frequently Feminine. So also ending on א quiet, as the same word פוּחַ before, written with פוּחָה, item, מוֹדָה, מוֹדָה, מוֹדָה, מוֹדָה, because all these end on the third radical ה quiet by accident in place of the third radical

call *N*, which is cleare in *ܢܝܢܝܢ*, *ܢܝܢܝܢ*, and severall others. Now because it is so full of difficulty, to distinguish *N* servile from the *N* radical, and also *N* servile from the *N* radical, and the *N* and *N* *paragogic*, (being then for the most part Masculine both in Verbs and Nounes,) from the *N* and *N* *necessary* and *formative*, these distinctions being so full of difficulties, that not onely the greatest Grammarians of the Christians, (but all the greatest Masters of Yisrael, among whom the *Massoretes* are by no meanes of the least ranke) did so frequently stumble at, that it is a wonder to behold, and observed partly by some others of them, and partly by the Christians, and there are dayly many discoveries more about such mishaps. And why should wee chide and trouble young Schollars, when they did not know the distinction, or that they should know it, or else go no further. That hath bin the crosses, and exceeding great stumbling-blocks, which those blockheads the Jewish Masters did lay in the way for themselves and us; and yet their authority is so highly cried up. The same is true (in *Syriac* and *Calde*) of the words ending in *ܢܝܢܝܢ* naturall or accidentall, of a hard taske to be demonstrated, and proved to be this and not that. And God be praised, who raises us out of the dust, by opening unto us the eyes of the vanity of this terrible businesse, and Babel. And I hope, I shall have hereafter in some Latine books fuller and larger occasion, to answer unto severall doubts arising in Scripture, & elsewhere by not greatly regarding the *Masculine* and *Feminine Gender*, which I will gladly performe, if God will spare mee my life, and great learned men will bee pleased in the meane time to set themselves on that labour, as to seeke together all the doubts, which either are already made

made in the behalfe of the Gender, or themselves might bee able to make, so that loosing that labour (which otherwise I could performe as well as they) I finding it ready and done unto my hand, may therefore go through the resolutions thereof.

Rule 12. Any of the Letters T, S, are for the most part the notes of the plurall number.

This rule is to be understood so holdeth. 1. In the duall (which as we said before appertains to the plurall.) 2. Both in *Masculine* and *Feminine* as well of *Nouns* as *Verbs*. 3. Both in *present*, *future* and *preter*. 4. With or without the *affixes* following. 5. That they are frequently call away in all these *Dialects*, as I said in the 14. Rule of *Etymology*. And that in books without points there is no difference betweene singular and plurall, whence is to be seen, that that distinction is not so constantly observed in this tongue, as wee imagine. And therefore wee must go higher, to wit, unto reason (led by the *signification of the words*, the *Syntax*, *Rhetoric*, *Logic*, *Philosophy* and *Metaphysic*.) And if you thinke to thin it here or there, yet you must resolve some time or other to step forward thereunto by your own reasonable strength, because all these letters will faile you in many particulars. And is it not better to do that willingly, which otherwise you will be forced unto; and to do it quickly, when it is so that you must do it, not being able to avoid it, and when yee have done it, will give you a great joy? viz. that yee are rid of that infinite toyle of the pricks and poynts, whereupon you set your hope as upon that which would lead you through all difficulties and doubts, though as yet they never performed any such thing in matters of consequence, (where your reason could not have led you thorough without them) but only in easy things, where reason would have done

you,

you as good service, and that with as much ease too :
 for if it bee so that yee did never (and as yet are
 back to) try your reason, nor will grant that those
 (which have done, and do me theirs,) can see
 as much nay more with reason (though without these
 tricks) than you without it (though having
 them) I say plainly, you are no reasonable Crea-
 ture.

Therefore these following Nounes, *ANIMUS, MENTIS, SPIRITUS, &c.*
 are ordinarily plurall (and so without *nomina*) and
 so *Aquila* (in his *Cald. Paraphrase*) renders them.
 And yet *Rase* Or *R. Sloane* *Karkhi* takes them all
 for singular, with a *rod* superfluous, as hee writes
 upon the word *ANIMUS*, *Ex. 20: 14* which is with a
 movable, because the letter before it (as it is also in
 all thother Nounes) hath a *fatrah* sounding, *ay* : And
 so *Buxtorf* hath it in his Grammar and Concor-
 dance, yet in his great Bible, as also in the King
 of Spaine Bible, with the interlineary translation of
Pagninus the letter before it hath a *zere*, whereby
 that comes to bee quiescent : the *Masoretic* note
 7. *vix*. *N. 7*, that it is not found in Scripture any
 more is true, whither yee poynt it with *fatrah* or *zere*.
 Therefore I pray answer mee to one question : doe
 you thinke, that the Bible is now utterly spoiled,
 because it hath a *zere* and not a *fatrah* ? if you doe,
 then let all *Buxtorfs*, the *Kings of Spaine Bible* and
 many other Editions, (which I doubt, will not have
 observed this *fatrah*) be burned, nay if yee will be so
 zealous, and punctual, we shall not leave one Bible
 in all the World, which would see the ruine both
 of *Jewes* and *Christians*. Or if you thinke that you
 cannot understand that place, except it be pointed
 with a *fatrah*, who doe you thinke is in the right.

Aquila :

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Aquilar or *Rafe*, *Buxtorf* or *Aben Ezra*, for hee will also have them for the most part to bee singular, which hee makes very plaine by shewing that the word *יָד* *Yad* is joyned with *וְ* *Vo* an affix singular in the 96, *Psa.* 12. *vers* and that by that generall Grammar rule, *יָד* *Yad* quiescent, doe alter among themselves without changing either the Root, signification, or forme of the word, whether singular or plurall, &c.

Now if others as *Rafe* say, it is a *yod formative* and not *superfluous*, they have as much reason. And besides *יָד* *Yad* and *נָדָה* (the first word in the first *Psal.* in *Ebrue*, and *Galde*) in *Arabic* are both pricked with a *farah*, and is set by all the *Arabic* Grammarians for the singular feminine, viz. A blessing goodnesse felicity prosperity, And where is than that silly observation of a *Ebrisme*, blessednesse in the plurall. So rendred by men, that are not thoroughly grounded in this Orientall tongue, but sing and prate like *Parats*, never learning well that which they were taught, So that you may see either of these three letters are the note of the plurall, yet with this caution, 1. That you must not bee punctuall upon the poynts. 2. That yee must not bee punctuall in saying it is either the plurall or singular, when *יָד* *Yad* is added. Whither it bee a *superfluous* or *formative* *יָד* *Yad*, and finally, whither it bee the third Radical, or (that being cast away) the *yod servile*: but rather bee content. 1. To reade it as it pleaseth you. 2. To understand it in either number, singular or plurall: and if the sense wil clearly have it, to be singular, then let it be so, if plurall, then let it be plurall, and that will make an end of many thousands of questions and disputes, or endless doubts.

Rule 13,

Rule 13. Let for the most part (and also sometimes) put after the formative or superfluous in singular; and

This is constant in Calde, Syriac, Arabic and Ethiopic, in the duall and plurall number, but in the Ebrue the D is more frequent, as *דָּוִד, דָּוִידִים, דָּוִידִים* *with divers others; yet many times you shall finde them in the Ebrue Bible with* *even as they are in the other Dialects, as for example* *דָּוִד, דָּוִידִים, דָּוִידִים* *and compounded as* *דָּוִידִים, דָּוִידִים, דָּוִידִים* *Benjamin a Sonne of old age, Gen. 35:16. as it is exprest Gen. 37:3.* *דָּוִיד, דָּוִידִים, דָּוִידִים, דָּוִידִים, דָּוִידִים, דָּוִידִים.*

This paragogic is therefore. 1. After i in the duall, and Plurall of Nounes, 2. After i in the plurall of Verbs, whether present, future or preter: and in the Arabic after i formative of the plurall as well in Nounes as Verbs as *רָגִילָן Ragilán men, 3. After N in the duall Number of Nounes and Verbs in the present (or imperative Mood) and future Tense of Arabic. 4. After i in the singular present and future.*

D is onely in the Noun duall and Plurall (ending in i) in the Ebrue Dialect; Now because these mems & suns are only additions, it makes no anomaly, when they are left out in any of the Dialects: but on the contrary the irregularity lies in these superfluities, and the regularity or Analogy in taking them away, as they are most commonly but not alwayes (in such Nounes as follow a Noun of relation to the forgoing) in Ebrue, and Calde: but indeed in Syriac and Arabic it is not considered, as being esteemed an unnecessary observation. And so wee have in Ebrue *שְׁנֵי אוֹ שְׁנַיִם twelve: the Mem remaining in the former word two whereunto ten hath relation to make up twelve, hereunto are to be referred*

ferred two personall Nounes, viz. **AN** thou and **AN** he, which have in the plurall Masculine **ON**, Feminine **ON** you, Masculine **ON** he, feminine **ON** they or **both**, within the paragoge **ON** **hemmah** **ON** **hemmah** (and also **binneh**) looke them there; yet in *Caldey*, *Syriac* and *Arabic*, nay also in *Ebrue* this distinction of gender is not observed by **mem** and **am**, **mem** being now and then found in Feminine, and **am** in Masculine. The reason is because they are onely additionall letters and not figuratives of the gender, for the distinction thereof is not observed so strictly in this tongue.

Rule. 14. In place of the plurall number (as in all tongues, so in this oriental) the collective singular are used.

The collective Nounes and Speeches, to wit, when the singular Noun or Verbe is put for the plurall, are naturall in all tongues. And are either in the same tongue, or in translations into any other tongue, rendered by the plurall. As for instance. *Workes* Gen. 2. 2. in the new Testament *workes*, Ebr. 4. 4. and againe the singular *Psa.* 95. 9. in the new Testament, *workes* Ebr. 3. 9. *Him* the people. *Exod.* 7. 8. the *Lxx*, and *Acts* 7. 34. *them* soule Gen. 12. 5. *Lxx* every soule dweller Gen. 4. 20. *Lxx* dwellers. *Heart* *Psa.* 95. 8. *hearts* Ebr. 3. 8. *Jebusite* Gen. 10. 16. (*Aquilon* in *Calde*) *Jebusites* parable, *Psal.* 78. 2. parables *Mat.* 13. 35. (In *Ebrue* both singular and plurall, because the signification is plurall as *mans*, 1 *Cor.* 10. 1. *men* 1 *Sam.* 31. 1. *Jebusite* the inhabitant 2 *Sam.* 5. 8. *inhabitants*. 1 *Cor.* 11. 4. *enemy*, 1 *King.* 8. 37. 44. *enemies* 2 *Cor.* 6. 28. 34. *spear*, 2 *Ki.* 11. 10. *spears* 2 *C.* 23. 9. *ship*, 1 *Ki.* 10. 22 *ships*, 2 *C.* 9. 21. *dweller*. 2 *Sam.* 5. 8. *dwellers* 1 *C.* 1. 4. *wizard* 2 *C.* 33. 8. *wizards*. 1 *Ki.* 21. 8. *to mee* Gen. 3. 2. *for mee*. And *Agree* in Ebr. alwayes singular, in the English translation is seven-

and sometimes rendered in singular, and some times
 plurall viz. Deut. 8. 8. Psal. 10. 33. 1. 17. 1. 37. 27.
 but that place Nahu. 3. 12. speaks not of the tree,
 but of the fruit, of the figs, of the figs
 themselves, and contrary Num. 20. 5. the fruit is falli-
 shen for the tree, as it was rightly taken, Deut. 8.
 8. Leafe Gen. 3. 7. for Leaves. And an infinity of
 examples more, in all *Dialects*, in all *languages*,
 as English as frequent, as elsewhere, as if please
 unto oblerve it. *But what must be*
 in the *Syriac* and *Arabic* *dialects* (because in both
 there are the collective Nounes as frequent, as these
 pluralls ending on *im* in Masculine or Feminine.)
 Those that did formerly put the points unto cer-
 taine books, did adde two points as a signe, that it
 should and must bee taken in the *plurall*, notwith-
 standing it be *singular* by *forma*. But what must bee
 done where the poynts are not added? Truly I
 would not alwayes rely upon him (in poynted books)
 that hath I know not what skill in the tongue, nor
 in unpointed bookes despaire of my owne reason, but
 to me that well I would bestow all diligence, to
 learne a great quantity of *Nounes* and *Verbs* with
 their *significations*, and that my greatest study should
 chiefly fall upon the *New Testament*, thence to the
 old; thence to *other Authors*. In Arabic there hath
 bin the greatest puzzling about this plurall number
 in the Nounes. And these things were set downe
 obscurely, partly by the *Arabic* *Grammarians*, who
 are exceeding large, and unskilfull in this worke,
 partly by the Christians, as *Erpenius*, *Guadagnolus*
 and some others, that it may bee thought, they left
 more to bee cleared up, than they cleared in the A-
 rabian method, because they gave us their termes,
 and titles, which are so strange, that no body knowes
 what to make of them, some Nouns were found, others
 broken

broken, whereof no sound sense can be made at this very day in all England, unlesse it bee by three or foure learned men. The businesse is; what they call *sound*, there those three letters *וין* were extant in Masculine or Feminine; and do follow the common road of this tongue: and that was easy to bee understood, but what these *broken* Nonnes were, none did understand. I say they are *collective Nounes*, singular by termination and plurall in signification. *Expositio* sets downe 22 formes of these *coll: &ve Nounes*, but that is a superfluous soyle; because the easinesse of learning them, lies not in knowing their formes, which are the same with the *sound* Nounes, which in singular *termination* have but the singular *signification*, and not plurall; as *one sound* or *common* singular, having two or three *collective* singulars of diverse formes, as *עין* an *eye* *עין*, *אין* and *אין* *a servant* *עבד* and *עבד*, *בד*, *עבד*, *בד*, *אין*, and *אין*; nay the same *בד* without pricks is a collective plurall, and what distinction then? *שומר* *a witnesse* *שומר* and *שומר*, *נפש* *a soule* *נפש* and *נפש*, *עלם* *a Boy* whence *עלם* *Maid* *El. 7. 14*. The collective is *עלם* (the same in outward forme with the Feminine *Maid*) *עלם*. Here you may say, alas how shall I get out of that mirgled mangle of a Boy and Mayde many and one. I shall helpe you shortly, stay a little. Therefore here the knowledge of formes nothing helps us, if you know the signification of every *Noune* and *Verbe*, you have before you in the Text. I warrant you, as our English translators could translate Figtrees in plurall in foure places, notwithstanding the *Noune* bee singular in Ebrew, even so they could do in hundreds of other places, understanding the word and context, and seeing by rea-

that the plurall must bee understood; and that not onely the English translator, but every one that meddle with the translation of the Bible either in part or wholly, or did make observations upon the translations, so may you (or any body else, that hath reason) see well enough, when the Text shewes singular or plurall, but they never so much confounded by the termination. And yet here the double Dictionaries already extant, and which are to come abroad, do helpe and are to helpe you, telling you in every root these formes, wherein besides the common singular the collective plurall are extant, and that is enough. The Masculine or Feminine sex is cleare by the circumstances in persons, and in things is not very necessary. And here yee must know, before wee part, that all these collectives are Feminine, and therefore construed constantly with a Noun or Verbe Feminine singular.

Rule 15. The personall Nounes do yeald one, or two of their Letters, to stand in place of themselves.

For the composition of words (therby to avoyd the multitude of words which would otherwise ensue, by frequent repeating the whole Nounes) there is common that contraction which in other tongues is now and then begun, but not finished and constantly used.

1. **אני** any I or me yealds **א**, or **י**, or **נ** not onely in Ebrue, Calde, and Samaritic, but also in all the other Dialects, notwithstanding the third radicall as well as the first bee **א**, they retain the Letter **י**, or the syllable **נ** to denote the first person.

2. **אתה** thou (in singular) **אתם** Masculine and **אתן** Feminine yee (in Plurall) yealds **ה** the third radicall in singular, but **הם** Masculine and **הן** Feminine in plurall; which being to signify not the personall but possessive Nounes, as in singular thing,

in

Same Cald Syr. Arab. and Etioptic. QRE

whereby you may see the playnnesse of this tongue
and the easynesse to know how yee shall render *you*
in this or that place, it being absolutely left unto your
reason, wisdom, and learning: so that if you render
it ill the fault is not in the difficulty of this tongue,
but in your selfe, viz. your ignorance and unreason-
able discretion.

3. *וְלִי* *li* (of the 4204 root) signifyes
to lodge, yealds the first letter which is put onely be-
fore a Nounne, (never before a Verbe) and denoteth
the greatest quantity of prepositions, I will set them
downe here in Latine (you may put them into eng-
lish at your pleasure) *ad, ante, apud, contra, cum, de, ex,*
in, inter, intra, iuxta, per, prope, propter, &c.
whereby you may see againe the easynesse of this
tongue.

3. *כִּי* *ki*: or *וְכִי* *ki*: so, why, (of the 3201
root) it signifyes to cleare, it yealds the first letter
and puts it for the most part before a Nounne very
seldome before a Verbe; it denoteth (from *כִּי*)
ut, quod, ut, sicut, sicut, scilicet; (and before *וְכִי*)
quia, quia, quia, quia, quia, quia, quia, quia, quia, quia

4. *מִן* *min*, of, from, (of the 4232 root) it signi-
fyeth *gratiously to give and take*, and is placed before
any Nounne, never before a Verbe, and should be
written apart as it is constantly in other *Dialects*;
onely the *Ebrewe* delighting in a compendious way
of writing when they put it before a word do alwayes
cast away the *nun*, (whereunto they seeme to bee
cruell enemies) and in compensation of it do double
the following letter, which fancy cannot make *Ebrewe*
a tongue apart notwithstanding none of the other
Dialects do the same, which is easily enough obser-
ved. 1. In regard all the other *dialects* disclaime it.
2. Because reason shewes it not to bee a compendium

of

of such value as to bee worthily esteemed a principle or a rule, (as some Grammarians have made it) whereby to sepeate *Ebrue* from the other *diale&*: as if it were a tongue a part, and more accurate then the rest.

5. In *Arabic* (besides these foure) there is an other word, *viz.* *ف* *fuf*, (from the *ف* *f* root) signifying, *further certainty*, and is set either whole before the *future*, (whereby to reſtraine it to the determinate ſignification of a *future* becauſe otherwiſe it would bee now and then taken for a *preſent*, or *preter*.) or the letters *fu*, or *ſalone*, or *ſonely*, ſignifying *further*, *then*, and relates conſtantly to ſomething which went before, whereby it differs from the plaine *van*, which is onely a pure *conjunction*.

Observation.

From hence came the occaſion of thoſe *xi* ſervill letters, which the Grammarians conſtantly take by meeſe accident to be radicall: whereas on the contrary wee ſee them to become ſervile meeſly by accident, *viz.* upon occaſion of the junction of ſome particular, the moſt frequent words in this tongue with others leſſe frequent, and that in a conſtrict manner. And yet neither are they juſt *xi*, for there are two more, *viz.* *J nun* and *ſe*; and in the 19 rule of *Etymology* wee had, *I res*, in the twentieth *I kber*, and I am certaine all the Letters of the *Alfabet*, none excepted, will in ſuch reſpect bee ſound ſervile.

Rule. 17. *Nounes and Verbs are diſtinguiſhed into 7 degrees or orders of an externall forme, and internall ſignification.*

The *fiſt* order is preſented onely by the third radicall (the ſerviles of *preſent*, *preter*, and *future*,

as also of certaine Nonnes are not to bee reckoned here) so that naturally there are no serviles betweene them, but all the servils are either after, or before the root, except a superfluous *vau* betweene the second and thirdradicall in *present*, *preter*, and *future*.

The *second order* is the same with the first, onely that it hath the second radicall twice pronounced, and if not twice written, compensed (with an invention called *dages* and *Teshdid*,) which in Ebrue is onely a poynt in the middle of the letter, to signify an emphaticall expression.

The *third order* is the same, onely with ון (or some one of them) put in betweene the first and second radicall.

The *fourth order* is by putting נ or ן before the root in *present*, and *preterence*; but in *future* that נ is never, (but the ן is sometimes) expressed, and when neither *he* nor *alef* is expressed, then that order (in the externall forme of it) is like unto the first, unlesse a *vau* and *yod* be now and then put in betweene the second and third radicall, or when the second is *alef*, *vau*, or *yod*, the *yod* constantly appearing.

The *fifth order* is the same with the second, onely that it hath ן, or ןן, or ןנ prefixed, yet in the *future* that *bee* and *alef* (except it bee *alef* in the first person) do constantly fall away, and we see by the *taw*, that the *taw* is onely the characteristick letter of this order, because constant in all tenses.

The *sixth order* is the same with the third onely observing the same things (in generall) that are to be observed in the fifth order.

The *seventh order* hath nun prefixed before the root; either alone or with the same *bee* or *alef*, put before it in the *present* and *pretertense*. By the

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Jewes the *nun* is not expresse in future, and present, but then the following is for the most part doubled by compensation. The *Arabians* doe constantly write it, but onely when the first radical is a *nun* a so, then they write it not, but in stead of it, they double the radical *nun* with a marke called *Teshdid*.

Rule 18. Besides these seven there are six other orders which because more rare, I put asunder.

The eighth order (but the first of these six) is knowne by putting *saw* after the first radical; but when the first radical is a *saw* (whether naturall or taken in for *sin*, whereof is spoken in the 17 rule of *Etymology*) or *alef*, *vau*, *yod*, when any of these is the first radical, it is cast away, and the servile *saw* doubled instead thereof.

The ninth order is the very same with the first, onely that it hath the third radical doubled either by setting the letter down twice, or else by that marke called *Dages* or *Teshdid*.

The tenth order is knowne by putting *PNW* *is* (an old *Arabic* and thence a *Turkish* word signifying desire) before the root; the *alef* is put away in the future Tense, excepting onely in the first person singular, which will have it even as the fourth Order hath.

The eleventh order is the same with the ninth onely it hath *alef*, *vau*, or *yod*, put before the third radical doubled.

The twelfth order is knowne by putting a *vau* (doubled by *Dages* or *Teshdid*.) after the second radical.

The thirteenth order hath the second radical doubled and a *vau* movable put betweene it,

In the 7. 8. 9. 10. 11. 12. & 13. Orders there is an *alef* superfluous in the present and preter, which (as is

is (aid) is cast away in the future (but onely in the first person of the future, whereof it is formative) as well as in the fourth, where the *alef* (or *he*) is the Character of the order.

Observation.

The signification and speciall respects of each of them in changing the orders belongs properly unto the Dictionary (where it must and may bee set downe) and not unto the Grammer ; it being altogether unfit and uselesse therein.

Rule 19. The termination of the present, future and preter Tense of any Number and Gender doth hold through all the 13 Orders.

This rule doth shew. 1. That there are no Moods or manners, as indicative, optative, potentiall, and subjunctive, as in Greec and Latine. 2. That there are not 4, 6 or more conjugations in this tongue, as there is in Latine and Greec, where there are divers terminations not onely in the indicative, but also imperative and conjunctive, in active and and passive for those soure or more conjugations. All which is not here in this tongue, where all the Verbs through all the Dialects are formed after one generall, fundamentall, essentiall manner ; and the termination of the pretertense is the same for all Verbs through all the 13. Orders, the same in the future and present tense. Nay the terminatives of the present and future being one, there are onely two sorts of terminations through all the 13 orders for all Verbs, through all the six Dialects, one for the present and future, the second for the preter tense. In the present ל and the third radicall, in the preter ל , ל , ל , or ל , ל , ל and the third radicall, so that it could not be almost more simple

than it is, except that ו or נ might have onely a ו, which would have beene enough, and ח. ח onely either ח or ח, which would suffice. Nor must yee looke upon the Vowell, (which wee doe not here speake of) but onely upon the letters, neither that the third radical א ו י and י are sometimes cast away, or י נ changed among themselves, or superfluously added.

Rule 20. *The same 13. Orders, belong unto the Nouns as well as Verbs.*

That is the greatest task in this Orientall tongue, to finde out the signification of the Nouns according to those thirteene orders, whereof wee say the same, that *Seneca* did of the Latine Cases of the Nouns, not that every Noun hath them all, but that none have any more. To finde out the reason a priori, what this or that order signifies in the Verbs is an easie thing, and what respect, proportion, degree or reason one order has to the other is easier to bee found then in the Nounes. And yet the same is in the Nouns also. Which (as I promised) wee shall observe as in the Verbs, so also in the Nouns, in the following Dictionary; (if the publick wealth and the private aide will sufficiently assist mee in that, which no Learned man, whosoever that hath any understanding in this tongue, and observes the obscurity in the translations of the most excellent places in Scripture, and which are framed by the Holy Ghost in a Poeticall way,) can deny to be the onely way, whereby to cure all these diseases, wherewith our translation is burthened (it being full of non-sense, and falsehoods,) and to advance a more perfect, cleare, certaine, and reasonable knowledge of the whole tongue, (which is not onely Ebrue and Calde, nor yet onely Samaritic, and Syriac, but also Arabic, and Ethiopic) both in the
true

true Grammar and Dictionary, except our Ministers will preach and quote non-sense and falshood, and the Right Honorable the *Lords* and *Commons* Assembled in the High Court of Parliament, (the expected Great Reformers of the Church) will not have it otherwise. For many godly Ministers see and finde it well enough, that the translation is as yet very full of non-sense; and almost in every Chapter some falshood, nay very many pious, religious, and onely worthy Members of the Church of *England* do heartily and instantly wish for this worke, which is as yet not laid to heart, nor so much as once moved to the Parliament. God grant wee may become thankfull after such infinite mercies, and not lay aside, (I will not say trample under our feet,) that exceeding bright shining light of this holy tongue, which God has first allighted in our Neighbour Countries, where they did and doe labour heartily for it, spending not onely much labour, but money also in the midst of the War; that they might have clearer expositions of the Word of God, than heretofore, and do print *Ebrue, Calde, Syriac, Arabic, Samaritan* and *Ethiopic* parts of the Bible, procure all sorts of books in this tongue, entertaine the laborious schollars, nay the best *Gentlemen, Princes, Earles, Dukes, States, and Kings* have a delight to study or to promote these tongues; and God blesses them and prospers their good and Christian duties and works; whereas we might reape the fruit of their labour without labour, if we will proove living Christians.



APPENDIX OF ANALOGY

For the Pricks and Stroaks.

Rules 1. Any of the letters being cast away, are for the most part compensated, or as yet remaining by vertue of *Dages* and *Teshdid*.

IN the *Orthography* it is told us, that there are two conditions, that you must rely upon (in *Ebrue*, *Calde* and *Arabic*) to see the *Dages* or *Teshdid* expressed.

1. That the former syllable end upon a Vowell.
2. That the letter which is to have *Dages* or *Teshdid* have a vowell, or go to the following letter with a Vowell.

If any of those two conditions faile there is no *Dages* or *Teshdid* to be expected, and if it be there, it wants almost all its vertue and power. Yet yee must not expect to finde this *Dages* constantly in any Manuscripts without pricks, and yet you will finde it in some places of those Manuscripts that are written with the least care. And therefore it must be denyed to the *Samaritic*, *Syriac*, and *Etiopic* in some measure, because they have not written it, except in *Syriac* now and then; and in some measure yee must confesse it to be not onely in *Syriac* (for if it bee but once written in the booke, it is enough to demonstrate that it is extant;) but also in *Samaritic* and *Etiopic* to. Wheresoever you finde it in *Ebrue*, *Calde* and *Arabic*, you will either finde it (or else must understand it to be) in *Syriac*, *Samaritic* and *Etiopic*. The profit of this Rule is; that it takes away all these *anomalicall* examples, in *Ebrue*
Syriac

Syriac, Calde, and Arabic, where any Radicall or servil letter is compensated; for than that letter is yet extant, it being onely a compendious way in writing, not observed in all places or Dialects. As *me* at *thou*, in Syriac and Arabic ant, *ܡܝܒܢܐ* mibbne, in Syriac and Arabic min bne.

Rule 2. The Dages or Teshdid is either characteristically, euphonic, or superfluous.

This Rule is by all Grammarians given in Orthography, where it is not proper. For I would onely know of them whither a beginner bee able to read *Ebrue*, &c. without this distinction; or whither he must needs know it? I am sure hee may read *Ebrue*, *Calde* Syriac and Arabic without it. And why than must it bee put there, where nothing is taught, but onely that which belongs to reading. Tell the beginner, that Dages and Teshdid double the letter, and thou hast done all that is needfull in Orthography. But as for Analogy, here these differences, (if there bee any) which expresse the inward nature of it, are to be set downe. And for that purpose, the Grammarians have allowed unto *Ebrue* and *Calde*, a compensative, a characteristic and an Euphonic, whereunto *R. D Qimbi* in his *miclol* puts one which hee calls *Atemerakbiq*, a forraigner, stranger, coming from forraigne unexpected, unprovided way of reason. The Euphonic is by *Erpenius* subdistinguished into *Deltale*, *Lambdale* and *Initiale*. *Deltale* is the Teshdid upon the letter *t* after the letter *d* without a Vowell. *Lambdale* is upon the teeth and tongue letter after the letter *l* in the personall Noun *ܠܝܠܐ* (ille, a, ud) without a Vowell. *Initiale* or that Teshdid written upon the first letter, is onely upon *ܠܝܠܐ* when the letter *n* is the last without a Vowell in the foregoing word, either expresse or in the Vowell, *an, on, in*. And thus much they say.

I give my judgement thus, that I esteeme, the title of *compensative* to bee superfluous, it being the nature or intention of all the species of *Dages* and *Teshdid* to *compense* the letter before, left out in writing or pronouncing, with doubling of that following letter, that hath a Vowell.

The *characteristic* is onely that which is written in the second Radicall when the first is not cast away; and that both in Nounes and Verbs in the *second, fifth, ninth, and eleventh* order. Now this is also *compensative*, for ששש, ששש, ששש and ששש are onely for a compendious writing contracted into שש, שש, שש and שש, not for any vertue residing in this *Dages* or *Teshdid*. Whereby is to be observed. 1. That the title of *characteristic* is not necessary. 2. That this doubling of the second and third radicall is a meere accident. And therefore in thousands of *Ebrue, Calde, Syriac* and *Arabic* words left away. 3. That the doubling of the second or third radicall dependeth upon the pleasure of the Reader. 4. That leaving the *Dages* or *Teshdid* out of the second or third Radicall the *first, second* and *ninth* Order hath one and the same externall forme; and hence it is that there are so few examples for the ninth order in *Ebrue*, where notwithstanding there are some. 5. The same reason may bee given for *Syriac* where there are none, because *Dages* is almost never written. 6. That there is no essentiall alteration in the signification of the word with or without the *Dages* or *Teshdid* *characteristic*. 7. Why some word have the same letter doubled, as ששש *yishakar* which is now in the *Ebrue Bible* ששש not to bee read *yishashkar*; the name of the fifth son of *Jacob* by *Leah*. And so in many other words. 8. That this doubling of a letter is used in every tongue (as well

as in this primitive,) where a man will expresse
some emfaticall pronounciation. 9. That a man may
easily adde such an emfaticall pronounciation unto the
Ebrue, when hee observes the matter, as *Jud. 14*
6. of *Simson* when hee with force tore in peeces the
Lion. יָמִין שְׁשֹׁשׁ וְיָמִין שְׁשֹׁשׁ which the puncta-
tours considering, (to expresse that force) did
write the radicall twice, or which is the same, did
prick it, to be pronounced twice. And so far of
the *characteristicall dages* or *Teshdid*.

The *Eufonic* is no new species of *Dages*, or *Tesh-
did*, because every one of them are for *eufony* in the
sweet pronounciation with an emfaticall expresseion.
Here is to be observed that the *Grammarians* call
that *Dages* or *Teshdid* (In the third radicall *eufonic*,
which I call *characteristic*, *Expenis compensative*.
Compensative and *Eufonic* are generall names, ap-
plicable also to the *characteristic*. Therefore is it
not to be esteemed, as if I were at variance with
them. That which *Qimbi* calls *Ape merakhig*, is
also *eufonic*, not contradistinct unto it; and is the
same, which otherwise the *Grammarians* call *Dages
lene* in בְּגִדְכִּי *bg d k fi*, when the forgoing word
ends on a Vowell with or without an וִינן quies-
cent intercurring. As for instance. הָיָה בָּיָם
hayabbayim, which quiescent *b* doth nothing against
that *eufonic* joyning of these two words by this *Dage*,
falsly calld *lene*; and this *Qimbi* calls *atemerakhig*,
when it is in any other letter besides *bg d k fi*,
וְהָיָה לָהּ לֵסָה לִּי עֵשֶׂת מַחְזָרֶה
Albiralli Lamma Lo Higgadtalli. What neede is
there to call this *Dages* by a new fancied name out
of the *Calde Dialect*; when it is the same with that
falsly esteemed *lene*? Further that which *Expenis*
calls *eufonic*, i. In *Ma* after *T*, that is calld *Dages lene* in

Ebrue *מפאקא* *faqatta* or *faqadta*) I call *superfluous*. Because it is of no purpose in the pronounciation of it. 2. After *n* without a Vowel in *lunmir*, is the same with the other letters *b g d k f*, for if *r* after *n* without a Vowel receives a *Dages* or *Teshdid* the other five *nir*, *b g d k f* in *Ebrue* and *Calde*, and six more viz. *l u m y* in *Arabic* do so also. Ergo that *lene* is not only in *fr*, but 12 letters. And if it be not *lene* but *forte* in *Arabic*, neither is it in *Ebrue*, but *forte*. 3. five letters more (besides some of those 12) have it after *k* of the personall Noun *מ* without a Vowel. Ergo *summa summarum*, that *Dages lene*, or *superfluous* is in 17 letters if yee will pronounce the letter before which by the *Arabians* is not always *k* far away, as *Erpenius* and others teach.

Rule 3. *There is a certaine Analogy of the five Vowels.*

The *paradigmes* of *Ebrue*, *Calde*, *Syriac*, *Arabic*, and *Etiopic* in Nounes, and Verbs made with the Vowels or pricks, will give these particulars. 1. That you may observe in every *Dialect* which letter hath a Vowel, and which hath not. 2. Whither it hath *a, i, o*, or *u*. 3. That the uncertainty of them in the severall *Dialects* doth shew their fallibility. 4. That the rules in *Ebrue*, *Calde*, *Syriac*, *Arabic* and *Etiopic* are too many. 5. That *Arabic* hath a Vowel on a letter, where *Ebrue*, &c. hath none. 6. and *Ebrue*, &c. hath it where the *Arabic* hath none. 7. That this generall variation (when the essentials are unanimous) sheweth these pricks to be only accidentals. 8. That that rule or observation which sets downe diversity of Vowels, Accents, or *Dages*, in any of these *Dialects* for distinction sake, is not sound. 9. That it is convenient for beginners to know these *paradigmes*, as a helpe for hereafter to read without these Vowels. That there is some small

small accidentall agreement in these pricks in some certaine words throughout every dialect; And therefore the Analogy of the place of these pricks, (that is, either this or that Vowell stands for the most part in this or that dialect) is to bee set downe. 10. That this *Anomaly* ought to bee distinguished from the *Analogy*. And many such other observations, which may be deduced out from them by a diligent and industrious minde and memory. The speciall explication of every dialect I will set downe here as short as may bee, and give some reasons for the alterations, which I use, (and have formerly introduced,) to the end, you may observe, that I constantly intend and indeavour a facility.

Of the Paradigme for Ebrue.

OF the seven Orders of the Verbs and Nounes I have spoken before. These seven Orders become so many rather by the pricks, than consonants or letters. In the present Masculine singular the second radicall hath onely a Vowell, and that threefold, *a, e* (whereunder is comprehended *i*) or *u* (whereunder is placed *y*) for the expressing whereof you have *fatab*, *zere*, and *Holem* in the poynt of *fin*. By this multiplication of the Vowell under the second radicall is taken away many hundred *anomalicall observations* extant by *Buxtorf*, and the greatest part of the Grammarians, who setting only *fatab*, the examples of *zere* and *Holem* must necessarily become *anomalies*. The same holdes in the *future*, and in the *pretertense*, so long as the accent is at that second radicall. So is it than, that the *first* and *third Radicall* for the most part hath not a vowel nor accent. The same variation of the second radicall, doth hold in the *first* and *third*, if it receives

a Vowell : the variation thereof will bee generally under any letter whatsoever, yet which Vowels are the most frequent in the Ebrue Bible, you see out of the *Paradigme*. Onely you must remember that this extends onely unto Ebrue, not to *Calde*, *Syniac*, *Etiopic* and *Arabic*. For in these dialects the changings and variations are a great deale lesse frequent, then in Ebrue; as for instance, that the letter hath never a *sua* movable, but alwayes a Vowell: that the letter hath neither constantly a *germ* or *sua* quiescent, but in many places in steed of that, a Vowell. So that all these perty observations, which *Buxtorf* and the rest have in a great quantity, concerning the Vowels (not the letters) and accents, are not considerable. Under the name of the infinitive onely in the first order there are expressed formes of a Nounne, that you may see and observe the same multiplication in the following orders.

1. *וּמָלַךְ*, 2. *וּמָלֵךְ*, 3. *וּמָלֵךְ*, 4. *וּמָלֵךְ*, 5. *וּמָלֵךְ*, 6. *וּמָלֵךְ*, viz. fix with the *qamez* under the first radical fix with *zere*, fix with *Hireq*. &c. and in so doing wee have brought in the greatest part of all the formes of the Nounes, which are to bee found in *gimbi* his *miklól*, and in *Abram de Balnes*, nay many of these also, which *Buxtorf* and other Grammarians thinke to be meere *Rabbinicall* and *Talmudicall*, not *Biblicall* formes of them, an opinion of no worth, because false, among whom there are many of those, which *miklól* has as *Biblicall* formes of Nounes. And in truth, whatsoever Author teacheth and speaketh of the *Rabbinicall* and *Talmudicall* Dialects, and thinkes those formes and many other things do not belong to the Ebrue, and doth include the Ebrue into so narrow a compasse as the Bible, hee sees not what formes of words (Nounes and Verbs, Frases and

and Speeches) may bee Latine and of the true Latine tongue, though not extant in *Cicero* : and the same of Greeke words not extant in *Demosthenes*.

In this *Paradigm* of the seven first orders you may see the distinction of *Active* and *Passive* onely in the second and fourth Order, by the distinct prick under the first Radicall in the second, and the seruile of the fourth Order. And according to the receaved rule and opinion of all Grammarians, the present passive in the second and fourth Order is left away. Yet the reason given by them, because it is impossible or at least improper in the passive to be commanded by himselfe, is false, whereas wee finde, 1. *Nisqad* to be for the most part (as all Grammarians agree) the passive of *qal*, or the first Order, and yet it hath a present commanding or imperative. And it hath the same among the *Arabians*. 2. *Hirpael* or *Hirfagged*, *Hirlartha*, the fifth Order (by all the forgoing Authors the fourth conjugation) is to have the *active* signification, and *reciprocall*; and yet we finde many places of Scripture, where it is the *passive*; nay the *reciprocall* signification is that which is both *active* and *passive*, as, *I love my selfe*, there I am the same man that loves, and is beloved: so that in this forme the *Arabians* looke more for the *passive* signification, then the *active*, using it almost constantly for the *passive*: and notwithstanding all this, it hath the second person of the present commanding or the *imperative* in singular and plurall, not onely in *Ebrue*, but also in *Calde*, *Syriac*, *Arabic* and *Etiopic*. Whence it is clear and evident that, that exception of the *Ebrue* Grammarians, that only *Pual* and *Hofal* (as they call the second and fourth Order) because *passive* have no *imperative*, is false, I warrant you, if *nisal* & *hirpael* *irpeal* and *irpael* in *Ebrue*, *Calde*, and

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and Syric, and *tesaal* in Arabic may have the present commanding being *passive*, then *pual* and *Hofal* may have it to.

In the Nounes there is not that diversity introduced by the Grammarians, notwithstanding in all tongues, the Nounes appellative or substantive are of divers sorts, 1. The ability of the act, *to write* or *drinke*. 2. The act it selfe. *Writing* or *drinking*. 3. The actor, *writer*, *drinker*. 4. The abstraction of the act, *drunkennesse*, and by Analogy, *writnesse*. 5. The instrument wherewith is acted, *ink*, *drinke*. 6. The place appointed or accustomed to the action, wherunto in English for the most part is added *house*, *place*, *room*, yet in some words the very latine termination of it is taken as *Oratorium*, an *Oratory*, *auditorium* an *auditory*, so by Analogy *printery*, *writery*, *drinkery*. 7. The inclination in a person, *drunkard*, *stuggard*, by Analogy *writard*, or with a circumscription by adding the word *Master*, *whoremaster*, &c. 8. The abstraction of that inclination; as wee say *hardnesse*, so *drunkardnesse*, *stuggardnesse*, *writardnesse*. 9. Speciall Man, Woman, Husband, Wife, Father, Mother, Brother, Sister, Son, Daughters, Child, &c. 10. individuall, *Adam*, *Havva*, *Qayin*, *Hebel*, *Ser*, *Enos*, *Ada*, *Zilla*, *Lemek*, &c.

Now as all these are in many tongues clearly distinguished by divers formes, so were it well, if our Grammarians or the *Jewes* had done so; but because they have not done it, therefore it followes not, that wee must leave it undon. And yet if this tongue doth not afford a cleare distinction of formes by this or that Letter and Vowell unto every sort, as wee see, other tongues do not, why should wee than be so mightily vexed with neere 350, or 400 formes of Nounes, the greatest part whereof are set down by *Qimbi* in his *Miklal*, the rest by others,

as well Jewes as Christians; or at least with thole,
311. formes, or severall sortes of dwelling-houses
of the Nounes, which are divided into 26 streets by *A-*
braham de Balmes p. 8. 11. 25. & 28. when these things
are meerly superfluous, if they do not so much as
distinguish unto us 10 or 12 sorts of severall ac-
cidents of a signification of the roote, except to do
that, whereunto hee leades us by his Motto, (which
doth comprehend the number of 311, *ששה עשר*
which is seven times in the Bible,) to set all these
26 streets and 311 Houses on a lusty huge, great
fire, (as the name of the Lord in little lesse than a
blasphemy is taken by these Jewes, to enlarge, and
amplify a thing by,) and to make a good fire at the
victory of such a terrible enemy.

The special *Analogy in Ebrue*, is to be observed in these following joints.

i. *Gamer* the long *a*, is for the most part found
in the Noun of the first Order, under the first Ra-
dicall, as למשך, גרול, in the second of the whole
first preter tense, without or with the affix letters of
the personall Nonnes as למשהו למשהו למשהו
למשני למשן למשם למשני למשך למשך למשך
למשחה למשחה למשחה למשחה למשחה
למשחך למשחך למשחך למשחך למשחך
vel למשחה למשחה למשחה למשחה למשחה
למשחי למשחה למשחה למשחה למשחה
למשוח למשוך למשוך למשוכי למשחק לדשחם
למשום למשוך למשוך למשוך למשוח למשוח
למשח. These are the examples of the first preter
with *gamer*, when they receive the personall Nouns
by

Zere a long *e*; 1. Under the second radicall of whatsoever verbe, conjugation or order, tense, person, number, and gender. For what I sayd of *qamez*, and of *kholem*, the same I say of *zere*. If yee finde onely one example among a hundred in the *Bible* through all the orders, &c. which hath a *zere*, that is warrant enough to admit it in all the rest of the places and persons, if it please you, for this liberty is used in all the rest of the *Dialects*; so that yee need not feare to wrong the tongue: and good reason for it: such a foundation being layd by God in nature for a variety of pronounciation of every tongue (not onely of tongues, 5. 6. 700 or a 1000 miles distant from each other, but even in every tongue) insomuch that there is not one tongue under the Sun, that doth not change within every 20 miles (I confesse insensible,) but sensible within 40, or 50, and odde miles; which holdes also in this Oriental tongue; whence it is, that this primitive mother tongue to whole *Africa*, and a fifth part of *Asia* being but one and the same, and seeing that the greatest changing and alteration of the sound (besides the letters) being in the vowells and that within so narrow a compasse, viz. onely five, *a*, *e*, *i*, *o*, *u*, it is no wonder at all, that there is a greater harmony of the very vowels, (being onely the 19th part of the Alfabet) then is believed, or esteemed.

Secondly, *Zere* before the letter *ʾ* is a note of the plurall (the duall included) in such words, as have relation to the following, where the *m* and *n* being ordinarily superfluous as מלכי הארץ *malke haarez* the Kings of the Earth are cast away: which the Grammarians call *in statu constructo*. But without vowels there is no matter, whither yee pronounce, *e* or *i*,
even

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even as wee see in Latine it selfe such a variation of *a, e, i*, *pango, pepigi, compingo, compegi*, in one and the same word changing *a, e, i*.

Thirdly, *Zere* is under the first radicall, where the second being the same with the third is cast away, and that in the fourth order יָסַב *yassib*: because the root is סָבַב; but this holdes not constantly, for there is יָסַם *yassim* yirm. 49. 20. וַנַּסַּם *vannašim*, Num. 21. 30. and yet the root is סָסַם.

And some such more. Whereby wee see, that even this observation of the Grammarians about *zere*, is not constant. And the truth is, there is not one constant without exceptions, whereby wee see the instability of them, the inconstancy of those that did put these pricks unto the Bible. And good reason for the anomaly of this third is, because the second radicall יָסַב, viz. שׁוּם שׂאם, שׁוּם, שׁוּם, is of the neereft kindred with סָסַם, as wee told in Etymology rule 14.

3. *Hireq* the long *i* is under the second radicall, in the fourth order active as הִלְבִּישׁ *hilibis* or הִלְבִּישׁ, מִלְבִּישׁ or מִלְבִּישׁ *malthis* דָּוִד or דָּוִד. And this the Grammarians take to bee constant in the roots that have the second יָסַב. But in the same conjugation wee have the present commanding for the most part with *zere*; and in *Syriac* and *Arabic* the second radicall hath in that fourth Order *a, e, i, o*, as well in active as passive. And that neither accidentally, but one and the same root in *Ebrue, Calde, Syriac* and *Arabic* hath frequently one and the same vowell in the second radicall in the fourth Order: ergo all the variation is here without prejudice unto *Ebrue* because it is without prejudice in *Arabic*: and

as the Arabic hath *a*, so the Ebrue *הַ* *biglah*, so that *zere* or *hireq* is not the characteristic vowel of this order in active.

Second, under the letter before the following *ser-
vile* in plurall, (small enclosed) out of constructi-
on, as they call it, that is when the following *sub-
stantive* hath no relation to this foregoing, or stands
absolutely for it selfe as for instance **מלכי** *m l a*
ki m Kings. *Tod* is the true formative of the plu-
rall, **ו** onely the *paragogic*: and in such a case wee
have a *long bireq* before the Letter *ו* quiescent: yet
one word **שנים** *masculine* **שתים** *feminine* two;
hath a *xere*. Nay where that *yod* is left away as
הן *and* sometimes a *segol* or *short e* as **הם** *and*
הן *and* **וְשָׁלֹשׁ** otherwise written **וְשָׁלֹשׁ**
in which, with many other examples wee see a vari-
ety, which teaches us, not to stand too precisly upon
pricks.

The same *bireq* we have also when a ך follows a י
25 בְּיָמֵינוּ חֲפִיז אַחֲרָיו, &c.

Holem first, with a following *vau quiescent* either radical or servile, 1. After the first radical throughout the third and sixth Order as well in Nounes as Verbs. 2. Before the *vau quiescent* in the plurall Feminine (a ך for the most part following) or masculine a ך paragogic following as ך׀ ן׀ ן׀ ן׀ ; both the *quiescent vaus* have a *kholem* before them. Thirdly, after the second radical in the present commanding, future and preter tense as ך׃ ךׂ ךׁ *efqôd I will visit, I do visite,* ךׁ ךׂ ך׃ *yacôl hee may, or can;* yet this *vau* is superfluous and should not be there.

Secondly,

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Secondly, without a following *vau quiescent*, as
 1. In all present, future, and preters in all Orders,
 and persons, and members, and so **שָׁפַח** *esqod* is
 better written than **שָׁפַח**, &c. but where the se-
 cond radicall hath or may have a *kholem* will be easily
 seene in the *Ebrew concordance*, for if wee have but
 one example, that will shew for all the rest, and in
Arabic there are many Dictionaries onely for that
 purpose to shew what verbs, whither perfect or im-
 perfect have a *fatah a*, or *Kesra e*, or *damma o*, in
 which vowell *Ebrue, Calde, Syriac*, and *Arabic* do
 marveilously agree. And in many other places.

Sureq is never written without *Vau*, from
 whence many times a confusion of Roots pro-
 cedeth, the *Vau sureq servile* not being discern-
 able from the *Radicall*, where it comes to passe
 that many Grammarians, and all Dictionary writ-
 ters, none except, have set downe false roots. Now
 whereas the root is as it were the House, wherein
 a certaine signification doth constantly dwell, and is
 not to bee found else where, it must necessarily
 follow, that when the root is mistaken, the signifi-
 cation must be mistaken also. Therefore I set downe
 first the *sureq* as without that *vau*. 1. In the letter
vau servile, signifying all sorts of conjunctions be-
 fore a word beginning from **ב**, as **וְיָדָר** *vu-*
bderek, and in the way. **וּמִיּוֹם** *vumiy, om* and from
 the day. **וּפֶתַח** *Vufetakh*, and the doore. 2. In
 the formative Letter *vau* of the plurall number in
 the verbs, as **וְיָשׁוּ** *la thsu* where the poynt *sureq*
 should stand before the letter *Y* belonging to *W sin*,
 not to *vau*. 3. When that letter is the third radi-
 call: as **וְיָרָה** *rohu*, **וְיָבֹה** *boku*, **וְיָשָׁח** *vayis-*
takh

rakbu. **רַקְבּוּ** *hiru*. **הִירּוּ** *biglu*. **בִּגְלוּ** 4. When it is the servile at the end of a Noun, as **מַלְכָּא** *malke*. 5. Where the second radical is *van*, in all the first Order, as **אֲגַמְ** *agim*. &c. 6. When it is either between the second and third radical, the second and servile, (the third **וּ** being cast away) or the third and servile. As **שִׁשְׁבִּי** *sishbi*. 7. When it is in the first Radical & quiescent, as **אֲלֵךְ** *alek* & *can*. 8. When it is before the first radical at the servile letter & the fourth Order passive as **הֻגַּמְ** *hugam*, where that *van* is clearly superfluous, and should not be there. And in many other places.

Fatah: first, under the Letter **ה** demonstrative: as **הַיּוֹם** *hayyom* to day, this day. 2. under **ל**, **כ**, **ב**, when that **ה** is put away, for yet understood, as **בַּיּוֹם** *bayyom*, *eayyom*, *layyom*. 3. Under the servile letter before the root in the present and future of the fourth order active. As **הִלַּחְטִי**, **הִלַּחְטִי**, *hiltchi*, *altchi*. 4. Under the first radical in the second present and future active, in all the fifth order. As **אֶלַחְטִי**, **אֶלַחְטִי**, *alathes*, *alathes*, *hiltathes*, *elathes*, under the second radical of any Verbe, Order, Tense, Person and Number. As **לַחְטִי** *lathes*, &c. 6. Before the *yod* in duall with an accent, As **סַמַּיִם** *samayim*. 7. Under the second radical in some (though few) Nouns. As **דְּבַר** *dbar* Honey **מַבֵּ** *mab*. 8. Before the affix **נִי** with an accent very frequently **פְּקַדְנִי** *fqadani*.

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sqadani. 9. Before a letter with a *sua* *farah*, its letter being to give a *sua* or *short hireq*, and no other Vowel, As *רַבָּה* *rekba* *רַבָּה* for *רַבָּה* *rikbu*. And in many other places. *Segol* 1. Under *N* the preformative of the first person, in the first and seventh future. As *עָלִי* *elias* *עָלִי* *ellabas*. 2. In Nonnes it is very frequent in the last syllable. As *סֶפֶר* *sefer* *אֶתֶּן* *atten* *אֶתֶּן* *atten* *מֶלֶךְ* *meb* *יְרוּשָׁלַיִם* *yrusalem*. 3. In some few Verbs, in lac of *tere* under the second radical *כִּסֵּף* *kisser* *כִּבֵּשׁ* *kibbes*. Yet constantly in the future, when the third radical is *ן*. As *יָאֲשִׁיבֵךְ* *yaashbeh*. 4. Before the *ן* servile which is affirmative of the Feminine Gender. As *אֶתֶּן* *akhofer* frequently also a double *segol* before it, as *מִנְעַת* *mineget* *פִּקְדֵת* *foqeder*, and in many Nonnes, as *מֶלֶךְ* *melek*. And in other places.

Rule 4. The greatest Anomaly is in Ebrue, in the rest of the dialects there is lesse according to the quantity of the vowel pricks.

This part of the inward variance, anomaly, or mutation of poynts and pricks, which are wrongly cald vowels, dependeth in method upon Orthogرافy in matter upon Orthogرافy and analogy. The method of their variance arises from their variety in Orthogرافy, from whence it comes that where there are fewest, there is the easier and lesse variance. In Arabic where there are opely three vowels and one *sua*, it is impossible that the anomaly of them should be so great, as that of the Ethiopians and Syriac, where there are six or five, and the Caldeans, where there are as many as in Ebrue, but yet without intent of such a strictnesse, as is observed by the Jewes, where the fisteene pricks are divided into three orders,

orders, long, short, and shortest, for certaine severall uses, not observed in *Cald. Orthography*.

The Anomaly of them in Ebrue.

This is threefold, 1. When any one long vowel is changed for any other long vowel : as for instance. *בֵּן* bēn, a son *בָּנִים* banim, somes. Nor is it needfull to make a new and unusuall singular, (so cald, because never found in the *Ebrue Bible*) as R. D. qimbi in his *Miklōl* in this and many other examples would have it, viz. *בָּנֵה* baneh instead of *בֵּן* bēn, a face, (whence *בָּנֵה* baneh, least otherwise) *בָּנִים* banim from *בָּנֵה* baneh, because this permutation of *ē* into *ā* will do as much as a coyne of a new unusuall singular : the like is in *רֹאשׁ* rōsh, a Head, *רָשִׁים* rasim, Heads. *עִיר* ir, a City, *עָרִים* arim and *עָרִים* arim Cities.

2. Or short for short. As *לֶחֶם* lekhem and *לֶחֶם* lekhem as the *Calde*, *Syriac* and *Arabic* also hath, whence *בֵּית לֶחֶם* bēit lākhēm from *Bethlehem*. *לֶמֶךְ* & *לֶמֶךְ*, *לֶמֶךְ* and *לֶמֶךְ* from *לֶמֶךְ*.

3. Or the shortest among themselves, the single instead of the compound, or compound instead of the single : or one compound in stead of another.

Yet to speake more fully of every one, wee shall follow the orders layd downe in *Orthography*, viz. *qamez*, *zerishirek*, the long *kholem* *surek*, *fatah*, *segol*, *hireq* the short, *qomez* the short, *qubbur*, *sua*, *sua fatah*, *sua segol*, *sua qomez*.

1. *Qamez* for *zere*, and *zere* for *qamez* in one and the same word, viz. *רָשִׁים* rasim, and *רָשִׁים* rasim,

resit,

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resit, the letter **ר** hath both *a* and *e*, so **בַּיִת** *bayit*, pl. **בָּתִּים** *battim*, and **בֵּית** with the affixes **בֵּיתִי** *beti*, **בֵּיתְךָ** *bétka*.

2. *Qamez* for *Hireq*, and *Hireq* for *qamez* both long. As **רַשִּׁים** *rasim* and **רִשֹּׁן** *rison*, **יֵד** *ir* and **עֵינִים** *ayim*. Item where there should be a *hireq* (as under the second radical in the fourth order *active*) when the third Radical is **ה**, as **הִנֵּלֶה** for **הִנְלֶה**.

3. *Qamez* for *Holem*, and *Holem* for *qamez*. As **רֹשׁ** *rôs*, **רַשִּׁים** *rasim* **אַנְשִׁים** *anasim* **צַפֹּר** *ziffôr*, **צִפְרִים** *ziffarim*. **מִשְׁרִים** *misôr*, **מִשְׁרִים** *mesarim*.

4. *Qamez* for *surek*, and *sureq* for *qamez*. In the first person of the future. As **אֶקוּל** *acal* and **אֶקוּל** *aqul* here the **ק** hath *a* or *u*: so under the same radical in divers tenses, as **קָם** *qâm*, and **קוּם** *qûm*.

5. *Zere* for *hirek* the long, and *hireq* the long for *zere*. As **הַפְקֵד** *hafqed* or **הַפְקִד** *hafqid*. **תֹּמֵךְ** *tomék* **תֹּמִיךְ** *tomick*, **יוֹסֵף** *yoséf*, **יוֹסִיף** *yosif*, **מִשְׁרִים** *misôr* and **מִשְׁרִים** *mesarim*.

6. *Zere* for *Holem*, and *Holem* for *zere*. As **רֹשׁ** *rôs* **רַשִּׁית** *resit*. **אֵת** *ét*, **אוֹת** *ôt* (whence **אֶתְךָ** *otî*, **אֶתְךָ** *otkâ* **אֶתְם** *otâm* **אֶתְן** *otân*, &c.

7. *Zere* for *sureq*, and *sureq* for *zere*. As **פָּקֵד** *faqed* and **פָּקִיד** *faqûd*. Which two formes have one and the same signification.

8. *Hireq* the long for *Holem*, and *Holem* for *Hireq* the long. As **מוֹת** *môt*, *mors*, *mortis*, with an interposition

position of *r*, more, *death*, and in many other places and formes that *Q* with Hireq, As *הִמִּית* *hemit*. And many more.

9. Hireq the long for *sureq*, and *sureq* for *Hireq* the long, As *רַחִים* *Rakhim*, and *רַחֻם* *Rakhûm* *פִּקִּיר* *faqid*, and *פִּקְוֹד* *faqud*, which two formes have one and the same signification.

10. *Holem* for *sureq* and *sureq* for *Holem*, is the last among the long Vowels, and is very frequent. As *יָרוֹם* *yarôm* *יָרוּם* *yarûm* Because that *l* doth quiesce both in *o* and *u*.

There are ten changings also among the short vowels where either two sorts of short vowels are found either in divers formes, at the same letter, or in the same forme at the same letter.

1. *Fatah* for *segol* and *segol* for *fatah*. Here all the Grammarians do give many examples; especially if the last or one before the last be a guttural letter, and the accent at the syllable before the last: in place of one or two *segols* is for the most part a *fatah* and do call that a *fatah* vicar for *segol*, whereas they should call all Vowels vicar, none of them being exempt from that changing, as we saw in the long.

2. *Fatah* for short *Hireq*, and short *Hireq* for *Fatah* As *בֹּהַב* *בוהב* *בֹּהֶב* *בוהב* *אֶמְרִי* *אֶמְרִים* for *אֶמְרִי*, and all those, that have the first radical *הוּחַ*. Also *לִרְתִּיק* for *לִרְתִּיק* *לִרְתִּיק* for *לִרְתִּיק*.

3. *Fatah* for short *qomez* or *qubbuz*, and short *qomez* or *qubbuz* for *fatah* is not frequent but rare: except in the active of the second order, where there is *fatah* or short *hireq*, in the passive there is *qubbuz* at the first radical, As *פִּקְוֹד* *faqad*, pass. *פִּקְוֹד* *faqad*.

unnecessary alteration because of the vowels, our
reform turns the gender.

Se ol for short hireq, and hireq for segol. As
 אכל whence אכלו for ישבם אכלו for ישבם
 this permutation is constant in the fourth, fifth, sixth,
 and seventh future, where N hath segol, and ת, י, ו
 hireq. Except אשבע אפלטא אבנה and
 for N in all the Verbs that have the first radica *van*
 and *yal*

5. *Segol* for short *gomer* or *gubbur*, and short *gomer*, or *gubbur* for *Segol* is not frequent, but rare: The examples of that alteration yee must put herein.

6. Short *hireq* for short *gomez* or *gubbur*, and the short *gomez* or *gubbur*, for the short *hireq*. As *וְהָיָה* for *וְהָיָה*. B N Adde herero

Fatah for *segol* p. 217. As **אֶלֶף** the letter *Res* will have it also, as **אֶלֶף** the last *N* regards it not, as **אֶלֶף** *also* cares not for it sometimes, as **אֶלֶף** never, but sometimes **אֶלֶף** the *fatah* before the *H* being made long for any great vowel sake, as **אֶלֶף** frequently, **אֶלֶף** seldom. By these many examples, you see that whither you read *a* or *e* : it is all one. And, *segol* for *fatah* : when the guttural Letters have a long *a*, or *sua gamex*. As **אֶלֶף** from **אֶלֶף** the *N* with *fatah*, because *H* hath no *gamex*. **אֶלֶף** for **אֶלֶף** so **אֶלֶף** for **אֶלֶף**; **אֶלֶף** and **אֶלֶף**, except *H* which before the Nounes hath for the most part *gamex* not *segol*

segol. As אֱלֹהִים for אֱלֹהִים and many more. By which you may againe perceive the liberty yee have to pronounce, and to poynt otherwise than the bible now is in every word, there being almost none example for any forme, person, tense, or order, where yee will not easily finde many exceptions. And I wonder that all the learned men should not have bin able to make that necessary conclusion out of such an innumerable multitude of *anomalicall punctations*, that there was no neede at all to seeke for and observe that *punctation*.

The shortest do interchange among themselves.

1. Under gutturrall letters in place of a single *sua* is assumed a compounded. Instead of *fqod* פִּקֹּד the first letter (without a vowell) because no gutturrall hath no compound but a single *sua*; whereas in the same forme אֶבֶר hath *sua fatah*, because gutturrall: אֱלֹהִים a *sua segol*, because gutturrall; פִּרִי *fri*, *fruyt* with a single *sua*, but חֶלֶל *Kholi*, with a *sua qomez*, (because a gutturrall letter,) in stead of חֲלִי *khli*. So אֲדֹנָי *adonay* because gutturrall hath *sua fatah*, and יְהוָה *yhovah*, because no gutturrall, a single *sua*. That name doth not so much as once take the vowels or pricks of the name *adonay*, neither doth *adonay* admit of these belonging to *yhovah*: there being a great diversity betweene יְהוָה *yhovah* and אֲדֹנָי *adonay*, as there is betweene אֶבֶר *abbd* to perish, and אֱלֹהִים *elob* God, or פִּקֹּד *fqod* to visite, and תַּהוֹמֹת *thom*, an abyffe. And בִּיהוָה *bahovah*, יְהוָה *tahovah* hath not the points of אֲדֹנָי *adonay*, for then it must be

be **יהוה** and so wee never finde i, nor is it regularly capable of these poynts; but looses its single *sua*, and the letter before hath *fa:ah* for *hireq* onely by permutation of one short vowell for another. Where with wee determine that great question about the pronounciation of the name *yhovah* **יהוה** saying, that it hath alwayes its owne vowels, and never those of *adonay*, nor doth it loose a compound but a single *sua* in the compositions with **לכב**; (and those who say it hath the pricks of *adonay* are either blinde, or unskilfull in Grammar;) and therefore it is never to be pronounced *adonay*, nor to bee esteemed unutterable by the pricks, it hath, or by the losse of its proper pricks, which are as proper now to it, as *zere* and *Hireq* were or are to the word **בראשית** *breffit*, and so, no ignorance, nor mystery is there to bee conceived about the pronounciation of it. And if the Jewes did it because they would not have that name profained by pronouncing it, then is it partly a childish, (nay impious) invention, where the command of God Almighty for not profaining is precedent, and more binding the consciences, partly blasphemous, striving thereby never to have it pronounced at all, whereas God forbids onely the irreverent and vaine using thereof. But to excommunicate them that should offer to pronounce it, as if they (by the abolition of Gods proper Name out of mens hearts) desired to pull the very memory of God himselfe out of the heart of men, that God forbid wee Christians should allow of in them or us, or any sort of people.

Secondly, instead of one compound *sua*, there is another by the same pronounciation. As for instance **יהוה** and **יהוה** and **יהוה** for **יהוה** and once **יהוה** the rest alwayes **יהוה**.

Thirdly,

Thirdly, in many places under these guttural letters there is a *single sua* in place of a *compound*, as *יחיה* instead of *יחיה*.

Fourthly, under a non guttural a *compound* for a *single sua*, as *יפוי לקחה* and many others.

The use whereof is, that this *sua* whither *single* or *compound* is a meere fancy, without any the least use, as being in none of all the tongues in the World, except brought here into by these Jewish dreamers and high philosophers in needles things.

The *second degree* is the true *mutation* for necessity sake, and is fourfold, a long vowel is precisely changed into its contrary short one, viz. ā in ā, ē, ē, i, i, ō, ō, ū, ū:

1. When that syllable which was a long one, becomes a short one. As *ב* *lā* into *ב* *bal* *ב* *be* into *ב* *bel* *ב* *bi* into *ב* *bil* *ב* *bo* into *ב* *bol* *ב* *bu* into *ב* *bul*: as for instance. *בְּהֵמָה* *bhēmā*: the long syllable *mā*, becoming *mat* in *statu constructo*, (or with a relation to the following word) getting in stead of *ה* a *ת* is *בְּהֵמַת* *bhemat*: and againe the first long *bhē*, becoming *bhem*, as in *בְּהֵמָה* *bhem* *ka* gets a *segol*: the reason is, because the long syllable becomes a short, therefore the long vowel a short.

2. Constantly, a short vowel becomes long, when the short syllable becomes long. As *ב* *bal* into *ב* *ba*, *ב* *bel* into *ב* *be*, *ב* *bil* into *ב* *bi*, *ב* *bol* into *ב* *bo*, *ב* *bul* into *ב* *bu*. As for instance *פֶּקֶד* *fqa* with the affix *פֶּקֶדוֹ* *fqa do*. Also *ל* for *לֵה* in

in גִּלְהָ, זֵ, for צֵ in מִצָּן as לִמְטָ written with the *sva* expressed or understood under the finall non gutturrall letters, but never under נ and ה, when a long vowell goeth before, but when a short one preceeds it, is there also understood. As אֶהְיֶה אֶהְיֶה, &c. Again the long vowell becomes short.

Thirdly, when standing in a short syllable with a Mediator, that Mediator doth fall away: as בֵּל *bāl* into בַּל *bal*, בֵּל *bél* into בֶּל *bel*, בִּיל *bîl* into בִּיל *bil*, בּוֹל *ból* into בּוֹל *bol*, בּוּל *bûl* into בּוּל *bul*. For instance אֶת *ét*, — אֶת the accent being taken away by the following maqqef. So כֹּל *cól* becoming כּוֹל *col*.

Again 4. the short vowel becomes a long if either the *Mediator* leave its syllable, or being a lower, do become one of the higher degrees, which they call the *kingly accents*: as for instance; **הַשְׁמַיִם** *hassamayim*, the accent is *Mediator*, and thereby the short vowel is able to make up a long syllable: but in **הַשְׁמַיִם** *hassamayma*: the same *Mediator* is a great Duke, called *atakh*, hence the short vowel is changed into a long: so **פֶּקֶד** *faqad* with a *Kingly* accent is **פֶּקֶד** *faqâd*. In *stati construo*, (or in relation to the following substantive.) the accent is understood to be gone, which is all one, as if it were really gone, and hath the same virtue, notwithstanding the accent be present. As **מִקוֹה** from **מִן מִקוֹה** from **מִן** from **מִן** from **מִן** from **מִן** in-
stead

stead of 𐤀 becoming 𐤁 because the quiescent letter makes the vowel long for long to change by permutation.

Observation.

WHere this downe right opposite change (from a long *a*, into a short *a*, or short into long) is not found, but some other not so opposite, as for example *e, i, o, u*, for *a*, or *a, i, o, u*, for *e*, or *a, e, o, u*, for *i*, or *a, e, i, u*, for *o*, or *a, e, i, o*, for *u*, yee must conceive first that the downe right opposite mutation hath beene there, and then that the other permutation came in, and brought an *e, i, o, u*, for *a*: *a, i, o, u*, for *e*: *a, e, o, u*, for *i*: *a, e, i, u*, for *o*: *a, e, i, o*, for *u*: and then the thing is well, and rules remaine constant.

Four exceptions about the Rule.

As the true mutation is fourefold, so the exception is foure fould. 1. Where a short vowel (without a following moveable letter in the same syllable, or without *dages*, or an accent mediator,) absolves a long syllable: as, *בִּיתָהּ בְּאֶרֶץ* for *בִּיתָהּ* by

permutation of a short *fatah* for a short *hireq*, *בִּיתָהּ* *בְּאֶרֶץ*, &c. N. B. that false conceit of the Grammarians, as if all the compound *suas* were movable, viz. constantly to go to the following letter, hath made them to put a *meteg* by the short vowel before, whereby they raise another error, teaching that *meteg* hath the same authority, that the true accents have, viz. to keepe short vowels in a long syllable by its mediation, and so make *meteg* a true accent. Three false things, for *meteg* is no ac-

cent, nor hath the propriety of a *mediator*, nor is necessary by N. For instance in *וְהָיָה* *ohlo* *עֲשֵׂה* *eshe*.

2. That long vowels may stand in a short syllable, as *בְּזִים* *וְלִי* *וְלִי* *וְלִי* *וְלִי* and that constantly in the last syllable ending on *ז* and *י* with a *nun* *paragogic*, but without a *mediator*.

3. In relation, or *statu constructo* the long vowel is not changed, as for instance *בְּתָב* *šab* *מִבְּתָב* *mibtāb* *מִתָּן* *matān*, &c.

4. Of the fourth except, that a short vowel doth not change into a long, notwithstanding the word be in *statu constructo*, or in relation to the following, and thereby the accent is esteemed to bee lost, as *רָעָה* *1. Kings 4.5.* instead of *רָעָה*.

The third sort of Anomaly is the contraction of syllables, viz. when one or two syllables (more then there were before) come into the word. This contraction of fillables cannot bee done by casting away any letters, (whither necessary or unnecessary) of that word, but rather by casting away of these pricks esteemed vowels: whither long or short, none excepted. After which casting away of any vowel, the fashion of these masters is to put the *sua simple* or *compound* underneath that letter, (as you had it in Orthograpy.) The reason or signe of this casting away of vowels is, when the accent looseth its place, going from its letter to the next, or the next save one or two following: As for instance. *לָתָב* *lathab*, *lathés*, *lathós*, the accent is at the second radical, which hath either *fatah*, *zere* or *kholem*. Now if *א* or *ה*, with a vowel given unto the third radical, do come unto this word, then the accent must go towards

wards that third radical, as yee shall have it in the following rules of *accents*. Which being done thus

לְמִשָּׁה לְמִשָּׁר לְמִשָּׁו all sorts of vowels (none excepted) that are at the second radical fall away

and then it becomes thus , לְמִשָּׁה לְמִשָּׁר לְמִשָּׁו .
viz. Only of two syllables, whereas otherwise it would have bin of three.

Many more examples might bee given for this kinde of casting away, it being so frequent that there is scarce one line in the *Ebrue Bible* without it. Further, because there may arise a doubt, which of two vowels is cast away, the first, or the second, and why in that example not as well the first as the second, I must give here some small directions, when the first or second, or both vowels are cast away.

(Yet for a beginner these are unneedfull, for hee will see well enough, if hee hath the full word before him, which is there cast away; if not, let not that trouble him.) 1. Without affixes (in all orders, tenses and persons ending on these letters, ו י ך ם) (so that the foregoing letter receive a vowel, in all verbs without וייה the third, or ווי the first and second radical,) the second vowel is cast away, as we saw

it in three letters: one example more for ויז, viz. לְמִשָּׁו

lrbas, *lrb̄s*, *lrb̄s*, (I confesse it is onely one syllable, yet it is the same case as if ל the first radical

had a vowel) I say לְמִשָּׁו *lrb̄s*, as לְמִשָּׁו *lrb̄su*:

where you see the second radical hath lost its vowel.

But why? because it hath lost its accent, which is gone to the third radical and it went thither, because that hath got the vowel. 2. The same persons, and tenses which have two vowels, if they get the affixes,

loose the first vowel: לְמִשָּׁו becomes לְמִשָּׁו *lrb̄as* and

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and thus with all affixes, the same in these following and the like Nounes, viz. גדול *gadol* מאור *maor*, &c. 3. Both Vowels, in Nounes ending on a short Syllable as מלך *melek* יאמר *sayit*, &c.

All the *monosyllables*, both Nounes and Verbs: in the Noun is comprehended the *infinitive* of the first order; in the Verbs, the *imperative* or *present commanding* of the first order. - As קח *qach* תן *ten* רך *rech* בן *ben*, Or looke to my Grammaticall delineation in Latine. 1646. at Amsterdam printed in quarto, where you finde it in the paradigmes, therein more cleare, because I did put there black next to white, that is, whereas in the Bible, or other Grammars you should onely finde the *anomaly* without the shew of *analogy*, where, that it might be clearer, (a thing very necessary for all beginners in Ebrue onely, and that for those, who will not go on in this tongue without these pricks, unjustly cald vowels,) there I did set the *analogy* by it.

The exceptions of this third sort of *anomaly* is, when the vowels remaine, where otherwise they are usually cast away (in Ebrue onely, for this speech of the pricks doth extend no further for the present) as for instance. 1. When the accent is not falling away, for its going downward to the following Letter or syllable, was the requisite condition, ergo that not being performed, the casting away of these vowels cannot be expected: for instance. אבי *abi* a father, hence אבי also, *abi* my Father instead of אביו, and so אחי a brother and my brother, אחי a father in Law, and my father in Law. אחי and אחיו because the accent is gon fro to k in *abikem*, hence is that *gamez* fallen away from

from under the א; the like in אֲבִיבִים, אֲבִיבִין, &c. So יִרְאֶה instead of אֲרִיבִי and אֲרִיבִי instead of אֲרִיבִי which for the most part is so at those accents, which are of some higher ranke, as *fillug*, *atakh*, *rbia*, *sagesqathon*, &c. Because they love not to stand at the last syllable, but for the rest sake choose rather the last syllable save one. 2. No short vowell in a short syllable can be cast away; for instance, *hirey* and *fatah* in הִתְפַּקְדֶּת *hitfagqad-tem*; because it is said, that all vowels long or short may be cast away, when the accent descends, with provision that the short or long vowel bee in a long syllable, or the syllable before short, become now long.

The reason of the necessity of the long and not of the short syllable is, because that in the short syllable there being already one *sva*, if that short vowel should also fall away, there must needs come in its place another *sva*. Now two *sva*s in the beginning of a word cannot be pronounced, or to speak more accurately, in this tongue no Letter with a Vowell doth take before it lesse two Letters without one, as wee do in English, in *spring-time*, where on ly *r* hath the Vowell *i*, *s* and *p* hath none, and yet both these Letters without a Vowell are pronounced together with *ri*, saying, *spring*; but this I say is not used in this tongue, for in place of *sva* under the first Letter (if it ever had a Vowell) a Vowell must returne, so that it is better not to cast it away at all, then after such casting away to fetch it, and place it there againe.

3. A short vowel in a long syllable as **ו** in **וְיִשְׁמְרוּ** *haffemayim* cannot be cast away : because the accent must first be gon ; and a short vowel in a long

long syllable doth presuppose the presence of the accent. Now the presence and absence of the accent at one and the same time, are contrarieties, and cannot be expected; therefore the short vowel cannot be cast away being in a long syllable.

4. Upon the same ground a long vowel cannot be cast away in a short syllable, because the accent is required together with the long vowel in a short syllable, and here is required the accents losse.

5. Neither can a long vowel be cast out of a long syllable, which having *וין quiescent*, stands in stead of a short syllable: for instance: if in *hisfaqqadtem* *וין* none of these short vowels can be cast away, by the reason given, *ergo* neither if the second letter of any short syllable should loose its moveableness or *sua*, the vowel notwithstanding by the necessary mutation becoming long, could be cast away, let the accent go never so far: as for instance, if *ל* do stand in place of *י*? *liv*, this is a short syllable, that a long, there are in both alike two Letters, onely here the second is movable, and so makes a short syllable, there the second is quiescent, and makes a long; I say, that the vowel cannot be cast away either in the one or the other, when the accent goes away, notwithstanding the long staves in a long syllable, because it is in place of a short one, as *וין* not *וין* from *וין*.

6. If *וין quiescent* bee cast away, yet because they are in certaine places necessarily understood, the long vowel in such a long syllable cannot be cast away, as *וין* *loksim*.

7. Where there goeth before the long vowel in a long syllable a *sua* either belonging to that long syllable

syllable or not, as for instance ד in דָּרִים. And this fashion of *sva* is in this tongue. 1. Expressly in the same syllable: as דָּרִים. 2. In the syllable before as אֲסַרָּה *asara*. 3. In dages. בַּקָּשָׁה *baqqasa* in stead of בִּקְשָׁה. 4. understood under the quiescent going before. As מוֹצָאִים *motzaim* the same observation is about the long vowel *zere, hirec, bolem, surec*, and other short vowels, if such examples are to be had. Except שְׁבוּעִים *sabuim* שְׁלִישִׁים *salisim* instead of שְׁבוּשִׁי, for distinction sake, as Grammarians wil have it, from שְׁבוּעִים שְׁלִישִׁים, but I believe no such distinction to be in the pricks, but onely by a meere accident in these and sundry other words this long vowel is not fallen or cast away, notwithstanding the accents removall from שְׁבוּט and שְׁלִיט *sabu, salis*.

Analogall unto this contraction is the combination of two letters without a vowel into one syllable, which the Grammarians in Latine give by this rule; *duobus suayim concurrentibus pro priori assumitur hireq*: that is; if two *suas* come together for the first is put a hireq: for instance פִּקְדָּה *fqod*; פִּ hath a *sua*, and ק the second radical hath both a vowel and an accent: in the feminine gender this *fqod* receaves an *i*, to say, *di*, whence the accent goes to the third radical *d*, because it receaves a vowel, hence is that *o* of *qa* cast away, and *q* remaining without a vowel receives a *sua*, thus פִּקְדִּי. In such a case the first letter receaves a hireq and then I say פִּקְדִּי *fqdi*, because here in this tongue three consonants before one vowel the masters do not allow, but

but after the vowel it may bee. About this rule are to be observed these following things.

1. The Letters that have no vowell must go before that letter that hath one in the same syllable, so that no vowel go before these two *suas*, for then each of these two vowels take to them the nearest Lettre without a vowel as *יִפְקֹדוּ* *yifqdu* *פֶּקֶד* are without vowels, *ד* *ד* and *yod* have vowels, therefore *י* takes the nearest *פ* *f*, and *ד* *d* the nearest *ק* *q*. 2. there comes not in only *hireq*, and sometimes *fatah* and *segol* as the Grammarians say, but also *gomez* the short; as *הִפְקֹד* *hofqad* *הִלְטֵשׁ* *hiltas*, instead of *הִפְקֹד* *hfqad*, *הִלְטֵשׁ* *hlthas*; and *gubbur*. As *פִּקְקֹד* *fqqad* instead of *פִּקְקֹד* *fqqad*, *לִטְשׁ* *lurthas* instead of *לִטְשׁ* *lthas*: so that the rule must be more generall, *duobus suayim concurrentibus assumitur vocalis brevis*. Two *suas* comming together before a vowel in the same syllable, assume any of the short vowels in stead of the first *sua*. 3. No long vowel can bee taken instead of the first *sua*, because it is against the nature of a long vowel to stand with a *sua* following in the same syllable without a *mediator accent*, as is shewed in *Orthograpy*. 4. That it must not be understood to be meant only of a single *sua*, but also of a compound one, not onely under a *non guttural*, but also under a *guttural Letter*: as *חֲלִי* *Kholyo*, in stead of *חֲלִי* from *חֲלִי* as *פִּרְיֹ* *fryo* in stead of *פִּרְיֹ* from *פִּרְיֹ* *fri*. 5. If the second letter be a *guttural*, looke what vowel it doth then assum to its single *sua* to make a compound one, such a vowel is constantly taken under the foregoing letter with a *sua*, which the Grammari-

ans.

ans give by some other new rule, viz. *gutturales punctuant se & precedentem*, whereas that rule is superfluous, being already inclosed in that rule; *suaxim concurrentibus priori assumitur vocalis parva*:

as יָמוּד־י in *yamod* receives *fatah*, because *y* has *suva*

6. Nor is here any exception to be made as if *ſua* gave to the foregoing letter a long *quez*, as ſome Grammarians faſly aſſert, reading

וַחֲלוֹי *vakholi*, where you may nay must reade vo-

kholi : so אֶהְיֶיבָמָה *oholibamah*, not *aholibamah*,

as in the English translation. 7. If three *svar* come

together, as from גְּבֵרֶת *gbéret*, with the affix of

the first person in stead of **גברתי** for the middle or

second *sva* is put a short vowel, *gbirti* גְּבִרְתִּי.

Opposite to this *contraction* is a frequency of remaining vowels, because the Accent remains at its place, and notwithstanding one or two syllables are joyned unto that words end, yet the accent remaining, where it was before, the vowel, either at the accent or before, is not cast away. I. Nounes.

and Verbs ending in וי without the affix letters
of the personall Nounes : for instance in Verbs.

תִּלְכּוּ for תִּלְכּוּ בַחֲרוּ for בַחֲרוּ אֲבֹהָ for אֲבֹהָ

in Nounes. שְׁבִי *Sebi* for שְׁבִי *Sbi* אֲנִי *ani* for אֲנִי

ni, יְפוֹ *yofi* for יָפוּ *yfi* : also כְּחֹלִי *kholi* for

khli or with affixes, in stead of *sva* is set

ganez, fatah, zere or segol before הָ הַ הִּי הֵי הֶי

זָרְעָה *Zaréka* for זָרְכָה *Zarká*. יִרְשָׁה *yiraséka*

for יִרְאָה *yirāʾā*. Before which Letter ק *ka* in

some words one syllable remains by transposition.

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לְךָ אֶתְּךָ אֶתְּךָ for אֶתְּךָ.&c. 2. More especially in the 1. and 2. person of the 1. and 4. pretertense in verbs that have the 2. and 3. Radical the same, there is constantly a *holem* in stead of *sua*, the accent remaining or going downe to the new syllables: of זָמַם *zmm* is זָמַמְתָּ *zammóta* for זָמַמְתָּ *zammítá* of מָקַם *mqg*, is מָקַמְתָּ *nmaqotem* for מָקַמְתָּ *nmaqótém*: of חָלַל *khl* is חָלַלְתָּ *hakhillótá* for חָלַלְתָּ *hakhillíta*. 3 The same is always in the seventh pretertense, but in the fourth pretertense only sometimes in verbs of the Radical אָוּ ; of פָּוַץ *fuz*, is וּנְפִצְתָּ *vunfozotem*, for וּנְפִצְתָּ *vunfozotem*. Of קָוַם *qúm* וְהִקְיִמְתָּ *vahaqimotí*, for וְהִקְיִמְתָּ *vahaqimítí*. 4. In the fourth order active in all persons ending with וִי and הִי *paragógic*, the second Radical hath a vowel in stead of *sua*, because the accent remaines. As וְהִפְקִידוּ *hafqidu*, for וְהִפְקִידוּ *hafqídú*. תִּפְקִידוּ *tafqidu* for תִּפְקִידוּ *tafqídú*. הִפְקִידָהּ *hifqida* for הִפְקִידָהּ *hifqídah*. 5. In verbs of the second Radical אָוּ in the same persons and tenses of the same termination וִי in in any order whatsoever : of קָוַם *qúm* is קָוַמְתָּ *qamú* for קָוַמְתָּ *qamú* קָוַמְתָּ *qumu* for קָוַמְתָּ *qamú*. The same. 6. when the 2 and third Radical are the same ; וְכָבַד *sbh*. is וְכָבַדְתָּ *sábbu* for וְכָבַדְתָּ *sábbú*. 7. of the personall Noun הוּא or הִיא taken onely הִי, either with *vau* הִיוּ, or without it הִי *hi*, with *hirc* the long, as it had it in the whole Noun. This notwithstanding by no Grammarians is esteemed a syllable, yet it is a good, full, and true long syllable ; *hi*, as the word הִיא *hi* is.

is a true full word. This *hirec* is fir-named *massiq*, because it brings its letter to be heard, no letter without a sound or vowell being capable of a pronunciation, as *bi*, so *hi*, and as *b* without *aeiou* is not pronounced, so neither *h*. Notwithstanding this syllable *הי* or *ה*, (or *ה* as it is now most frequently & only yet falsely written) the accent not tending to the vowel, is not cast away, nor the syllables contracted, as being a thing of no great importance, if one syllable be more or lesse. This *massiq* or *hirec* is most frequently cast away and leaves the *ה* as if it were quiescent, as *לה* heirs, for *לה* *labi*: *שכמה* *sicmah*, for *שכמה* *sicmahi*, which is constantly in the affix *נה* for *נה*. *Observation.* These three sorts of *permutation*, *mutation* and *contraction* of syllables, or *Alternation*, *Alteration* and *Abjection* do comprehend all that infinity of Rules, whereof a man might easily collect above a thousand out of divers Authors, about the *mutation* of points. And yet the whole sense of Scripture is not better or clearer, if yee know them, nor worse, if yee know them not.

Rule 5. The Analogy of the vowels in Calde is not much different from Ebrue.

Qamex the long *a* is 1. In the affix personall Noun of the second person. As *אוסופך* *osifca*. 2. Before *N* and *ח*, *אנה* and *אנה* *ana* I, *אנהנה* *anakhna* nos, wee. 3. Under the first radicall in the Nounes, *קטל* *qathel*, killing *קטיל* *qathil*. killed, for it is a meere tale and fancy, to say, that the participle *קטיל* under the first radicall hath no vowels but a *sva*. For the fashion of writing in the Orient is, that in their Manuscripts they leave away for the most part that vowel, which is so well knowne, that whither it

it bee written or not, no body doth doubt of it. Therefore in the *Syrias* wee have examples of the vowel under the first radicall, 4. Instead of a *fatah*, where the following Letter (in place of a *f* & *d*) doth receive à vowel, as אקום *aqim*, instead of אקום *aqim*, &c.

Zere ē, 1. Under the second radicall very constantly in all the orders, especially in the fourth. As אברך *abrek*, to bow the knees. 2. In the plurall *in statu constructo* following or not following, ¶ paragogic תרין *irén* two, מאט and Neuter תרין *ire* and תרין *taruè* the same, תרתין *tartén* dua, o, two, feminine & Neuter. 3. Under the first radicall in Nounes & Verbs, where the second or third is cast away, As אמם *ém*, à Mother. 4. A ' quiescent following without the plurall, As לילין *lelúnn* neights, 5. Instead of the *segol* in the second plurall of the pretertense in any orders, as in למשתן *lhastén* instead of *Ebrue* למשתן *lhastén*, &c.

Hireq the long *i* is for the most part, where *yod quiescent* is following. As אובידה *obidas*, אוסיפק *osifka*, יישיב *yeshib*, יחסי *yhosfa* חמסו *himsu* instead of חמסו *himsu*, &c.

Holem, for the most part where it is in *Ebrue*, especially when there follows à *vau quiescent*. As אובידה *obida* מחקצות *mbugzab*.

Surek is as in *Ebrue* האוניחו *heeznikbu*.

Parab is before ך the Character of the feminine gender, as in *Ebrue* constantly before the Nounes, and in some Verbes, As אולת *azlat* hee went.

הלאת

הִלָּל *helât* hee wearyed. הִגְלָל *hoglât*, it is cast
 וַשְׁחַט *vashât*, but these 3 by anomaly are writ-
 constantly with a long *qamez*, not *fatah*, as פִּקְדָּן
 לִישָׁת *lishat*. And good reason, because
 the syllable *at* is short, therefore a short vowel,
 in *Ebrue* ordinarily the syllable is long, As
 לִישָׁה *lishâ*, therefore a long vowel. And that
 הִ is the true formative of the third Feminine,
 and הִ only by accident, we may easily see by the
 constancy of it in *Syric*, *Arabic* and *Etiopic*; item in
Ebrue in the examples wee gave, and many other,
 when any Letter is joyned to the end of that per-
 son either *paragogic superfluous*, or *formative*: item
 from the second Feminine, when הִ formes the Fe-
 minine constantly, as a הִ also (but of another Noun)
 the second Masculine, item the first person singular
 being of a common gender, hath a הִ both in Mas-
 culine and Feminine in all orders, in all dialects.
 Fatah is under the second radicall, as in *Ebrue*
 עֵתְּחַבֵּר *etkhabbar*. 3. under the first radicall in *paël*
 וְעֵתְּחַבֵּר, or the second and fifth order in all tenses,
 וְעֵתְּחַבֵּר, &c.

Segol is almost in all places, as in *Ebrue* וְעֵתְּחַבֵּר
 וְעֵתְּחַבֵּר they have heard: so in *Calde.* וְעֵתְּחַבֵּר
 וְעֵתְּחַבֵּר *El. 16. 9.* they have cast far of. וְעֵתְּחַבֵּר
 וְעֵתְּחַבֵּר *etkhabbar* &c.

Hireq the short is unjustly come in under the first
 radicall in the first Pretertense, instead of *qamez a*
 in *Ebrue*, and *Fatah a*, by *Arabic* upon that false
 principle, as if the first radicall in the first preter-
 tense had no vowel, which I say is false: וְעֵתְּחַבֵּר from
 וְעֵתְּחַבֵּר instead of וְעֵתְּחַבֵּר. Nor esteeme I the puncta-

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tors of the *Ebrue Bible*, and consequently *Daniel* is very old, lesse or far lesse the punctators of the *Calde Targum*, as they call it, it being done, written & used after the Babylonian captivity, but points a long time since Christ. 2. In many other places, as in *Ebrue*.

Romez the short, and *Qubbur* just as in *Ebrue*. *החול*
hoglat חוקקצווי *mhugza'oi*, &c.

Rule 6. *The Anomaly of these prickes may in some measure (but not constantly) bee reduced to the Ebrue Anomaly.*

Because the punctation of the *Targum* is latter, and not done with such accuratenes, nor by such learned *Jewes*, lesse upon such principles as the *Ebrue* for the generality is, hence is it, that the punctation is very *anomalicall* in all places. Now these five Reasons by me given. 1. Not the same principles. 2. Not the same learning. 3. Not the same accuratenesse. 4. Not the same Authors and. 5. Not the same time; shew well enough the Roote of that disagreeing of the *Ebrue* and *Calde punctation*. And how greater that difference is, the easier it hath bin to perswade the common sort of learned men in this tongue, that they are either two diverse tongues (for so many Authors do ignorantly speake) or at least dialects of a great distance one from another; whereas it is known, and clear, that *Ebrue* and this *Calde* was spoken in one and the same *Jury*, nay *City of Jerusalem*, onely the time differing, *Ebrue* before the *Babylonian captivity*, *Calde* after it. And if a diversity of punctation makes a divers tongue or dialect, then am I sure that *Abraham de Balmes* (a *Jew Grammarian*), who wrote an hundred yeares since in *Italy*, hath a diverse dialect, for if any would scanne that punctation of his *Grammar*, hee would neither finde true *Ebrue*, nor true *Calde*. The same might wee say of this

This Edition of *Mis:ayot* pointed by a Jew in the Low Countries and Printed at Amsterdam by R. Mafse ben Yisrael Therefore I desire the Reader to believe the pricks to be but meere fancies.

Rule 7. In *Siriack*, *Arabick* and *Etiopic* the anomaly is no more to be regarded, than in *Ebrue* and *Calde*.

To shorten all the long and tedious, (though un-
usefull) observations either of mine, or all the rest
of the Authors before mee, seeing that the greatest
part of them are individuall, and the same of them
nothing worth at all, for the *Syriac* Manuscripts that
are at this day extant, are without pricks, and stroacs,
and among the *Arabic* Books not one of a thousand
is to be found pricked or pointed, and in the *Eti-
opic* there are none found amongst us, except the New
Testament printed at *Rome*, and *Psalms* at *Colen*, and
both of them fully to be understood by letters out of
the generality of this tongue, without the observation
of the standings or diverse vowels, I shall here shut
up, that which would otherwise scarce be compre-
hended in an hundred leaves, and yet doe nothing
to the sense of the Text, and so consequently in-
stead of the easing the Reader, burthen him exces-
sively.

Rule 8. All the Observations of the variety of the
formes in the Syntax are needlesse.

The formes are either in *Nounes* or *Verbs*, both
are considered in the outward forme either as they
stand a part without reference to the foregoing or
following word in the Text, or in reference to them,
this the Grammarians call Syntax, supposing the
pricks to be of the nature of this tongue, (as if by
them onely the sense were cleare, without them im-
possible to be had) hence are all bookes full of such
like

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like Observations, and Directions: all which (though in number they cannot amount, to lesse then fifty thousand) yet are superfluous, the pricks being onely brought in by some Jewes, the names wherof are uncertaine to them & us, and they are given by them onely to shew us, what they thought to be now and then in a Syntax; whereas we may see, (if we know the significations of the words and phrases) the same thing without them, and that they many times have mistaken, and from their mistakes arise many examples for *Anomaly*, so that the divers formes either in *Nounes* or *Verbs* in the *Treasure of the Ebrue Grammer*, written by that excellently leatned and painfull Grammarian *Iohn Buxtorf* are needlesse, also two Chapters of his *Syntax* to wit, the *seventh* and *seventeenth* are absolutely superfluous concerning the *points* or *pricks*, which they call vowels.

Rule 9. *Whatsoever Observations are or may be made upon the Bible, Calde, Targum, Syric, Arabic, and Etiopic Authors onely in reference to their pricks, are of no use.*

The *Jewes* and *Christian Authors* have made upon the *Bible* an infinity of observations, wherof that body of the *Masoreticall notes* is no small part of, almost all which are to be rejected, as of no use. Hence also the very concordances of *D. Iohn Buxtorf* are of no more authority and use, (if the easinesse, truth, and nature of the tongue be onely the main scope and drift of him,) than *R. Natans* concordance, who followeth without regard of price the order of the *Ebrue Text* without points.

Rule 10. *The Accents not being of the nature of this tongue, are in Etymology and Analogy of no use.*

To *Analogy* (or otherwise cald *Etymology*) belongeth the greatest part of *Doctor Iohn Buxtorf* his Observations

servations in his Grammaticall Treasure about them, by him set downe in *Orthograpy*, which fault is also frequent by others. The substance of whatsoever can bee said of them concerning *Analogy*, is, that their place is to bee considered, and that not onely in respect of the syllable either in the last of a word, or one before the last, but also in words onely of one syllable; and there of the concurrence of two Accents. Therefore more especially in reference to every Letter, at what Letter of two, three or foure in one syllable, to wit, that they do stand onely at a Letter with one of the *prick vowels* long or short, nor at the Letter with a single or compound *sua*. And that every Accent may go to the following Letter, Or come back to the forgoing Letter. Or be wholly cast away. Whereof *maqgef* is the signe not the cause. Or understood to be absent in the first of two Nouns joynt together in relation of possession, not of appellation or apposition. And because the second radical hath before others the vowel, therefore the Accents doe stand more regularly and frequently at the second radical. From whence it doth remove to the first radical, if the first radical onely have the vowel. As *וַיֹּם* *yom* a day, the first radical *y* hath the Accent, because the second radical *vau* is quiescent, and hath no vowel, nor hath the third radical in any vowel; therefore onely the first having the vowel *o*, *yo*, hath the Accent: so also in *וַיִּחַן* *Kher, Nerd, Qost*. Or if the third radical be cast away. As *וַיִּצֵּן* *Vaicall*, *וַיִּצֵּן* *Vaizav*, *וַיִּצֵּן* *Vatiqua*, *וַיִּצֵּן* *Vayyitgal*, *וַיִּצֵּן* *vaiticas* the accent in these is at the first radical, *k, z, q, g*; and many and many hundred such like. Or where the third radical hath no vowel and the second a short vowel, whereby

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whereby the two last radicals make up a short syllable. As סֵפֶר *sefer*, מֶלֶךְ *melek*, אֵרֶץ *erez* or אֶרֶץ *arez*. To the third radical, if it doth receive a vowel. As סְפָרִים *Sfarim* by *r*. מַלְכָּה *malka* by *k*. אֲרָצוֹת *arazot*, by *z*. To the servile Prefix, when the third being cast away, the first and second doth make a short syllable: as for instance. וַיָּאֵן *vayyan* by *y*, the Roote being עָנָה עָנָה עָנָה *Ena*. To the service suffix, if it doe make a short syllable with the following servile: e.g. פְּקָדֶיךָ *fqadtem*, by *t*, the Roote being *fqd*. And yet all these foregoing Rules are so many times violated, or not observed by the Authors of them, that you will finde many sorts of *Anomalicall* places of them, where they are at the right syllable, yet not at the right Letter, or at the false syllable, before or after the right Letter and Syllable, whereof I have set downe some Observations in my *Notes on P. Martinius Ebru Grammar Englished, Printed at Amsterdam twice, both Anno 1645. and 1646. Item in my Latine Delineation of the Ebrue Grammar Printed at Amsterdam in 4^o 1646. page 80.*

Rule 11. *The accents are supposed to joyne and disjoyne words for the making up a true and right sense.*

Before I have fully done about these accents, there is as yet one use of them remaining to be handled, which is assigned unto them by all the Grammarians that have written hitherto, to wit, that they have the power of a Syntacticall combination of words, and disjunctions of them, that is, to shew which words are to be joyned together to make up a plaine sense such as is intended by the Holy Ghost in every place

place, & in every verse of the Bible, whereon also for the most part depends distinction of verses, which according to the best observation of mine and others upon such a supposal (notwithstanding I am not of the mind that it is truly in them, So that I doe disclaime here what formerly I have preceptually set down either in my English or Latine Books concerning it, yet if some men will stand to it, be it right or wrong I will shortly repeale it here) is as followeth.

1. That they are the accidentall signe of a Conjunction or disjunction of words. 2 That they signifie; first, a greater or fuller point; secondly, a lesser point; thirdly, two little points; fourthly, a little point with a Comma; fifthly, the stroke Comma; sixthly, yet they never shew where there is an exclamation or interrogation, neither which words together belong to a comma, comma with a point, two little points, the lesse and the greater or full point. 3. All this in a naturall order, where a sence is full either of one word, or of two joynd, or of three, whereof the two first or last be more neerely joynd, yet in respect to the third or fourth words, where also the two or three former or latter more neerely to be joynd with relation to the body of fewer or of many more with none greater, or greater distinction; now by reason these five degrees of distinctions which are in all manner of speech in any tongue whatsoever used here in the occident and the North, though not in the whole Orient. 4 The accents are of five degrees thus call'd by the Grammarians. 1 One King, *Sillug*. 2 Dukes, *Atnab*, and compound *merca*. 3 Earles, *zages*, *sgolta*, and *rifba*. 4 Lords, *falselet*, *rbia* single or compound with a *sillug*, *fasta*, *zarga*, *ibir*, a double *merca*, *yrib*. five Knights, *fazr*, *gatnefarah*, *etisageres*. 5 These make up whole senses ac-

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according to those five degrees of senses. 6 The rest are called *servants*, because they only joine words, two three or foure, to bring them to the following Knight, Lord, Earle, Duke or King, to make up the full sense. 7 Every one of these according to his degree makes a greater or lesser joyn, and hath before him first a great distinguisher: secondly, a lesser, (but Knights have none of both before them;) thirdly, a joyn, each with his servants of a greater or lesser distinguisher before him: & finally followes the fourth, the King. 8 Yet whereas in the whole Bible there is almost one and the same order observed) three bookes, *viz.* *Job*, the *Proverbs*, and the *Psalms*, have no Earles, and doe differ in some small matter besides, as to the following frame. 9 They are generally in the Bible thus.

4. *Kings*, *silluc*, 3 joyners *merca*. 2 the lesser distinguisher *risba*. 1 the greater distinguisher *zagesf*.

4. *Duke* *Atnah*. 3 *munab*. 2 *isga*. 1 *zahof* or *sgolia*.

4. *Earle*, either the higher *zagesf*, *sgolia*, or the lower, *isga*. 3 *munab* or *merca*. 2 *fasta*, *zarca*, *rbia*, 1 *Rbia*.

2. *Lord*, either the higher, *salselet*, *rbia*, or the lower, *fastha* *zarca*, *rbir*, *mercayim*, *yrib*. 3 *munab*, *mahfat*, *merca*, *darga*. 2 (*ffic*) *geres*. 1 *elisa*, *fazr*.

4. *Knight*, *Fazr*, *qarnesaru*, *elisa*, *geres*. 3 *munab*, *yerah*, *qadma*, *elisa*, *merca*. 2 and 1 none.

10 But in the said three Bookes there is such an order as is in some sort differing.

3. *King*, *silluc*, 2 *munab*, *merca*, 1 *rbia* compound with *zagesf*, or *salselet*.

3. *Duke* { Higher, compound *merca*. 2 *yrah*, (*zargah*) 1 *rbia*.
Lower, *atnah*, 2 *munab*, *merca* (*isfha*) 1 *rbia*.

3. *Lords*

- 3 Lord { Higher, *rbia* single or compound, *salselet*
 2 *merca, mahfac, munab.* 1 none.
 Lower, *zarca.* 2 *merca, munab.* 1 *fazr,*
 or the lower, *rifha.* 2 *munab.* 1 *fazr.*
 3. *Knights, Fazr.* 2 *Terab.* 1 none.

This is that fained commonwealth which was set up by the Jewes, which for the matter I esteeme to be against the fundamentall lawes of that tongue: and for the manner this palpable vast difference is not onely in three bookes by which notwithstanding wee may perceiue one and the same spirit did not frame and order all, but there are above ten thousand examples, where neither in the generall, nor in this particular agreement is kept: so that I utterly disclaime it from being either naturall, morall, politicall or *juris diuini*. And so I conclude the Etymology or Analogy.

FINIS.

Paradigma VII Ordinum Verborum et Nominum.

[illegible]



Rules for the Permutation & other Accidents of the three Quiescent letters. ٩١

I For. |. which is either.

I Changed, I. into ١, 1st having damma, 2nd having damma after fata at the end, 3rd having fata after damma, 4th after damma at the end, 5th A quiescent before a quiescent is changed into a moveable. ٢. II into ٢, 1st having Kesra, 2nd having Kesra after fata at the end, 3rd having fata after Kesra, 4th after Kesra at the end.

II Cast away when a^{*} or ^{*} follows in any place even in Remaining quiescent, as I that of union or joining of a letter with a vowel go before, e: g: اللبilla except الللilla وسمبism; II the |. characteristic of the dual before the nun paragogic with either Gism or Teahdid; III the Characteristic of y Agent Participle after the first radical before the second doubled by

II ٣ is either.

I Changed into, I | quiescent, 1st after — being the 3rd final letter of a word; 2nd after — before a ٣ moveable II into | moveable, 1st having — a y^{*} final after the servil |, III into ٤ quiescent after — being y^{*} 4th or 5th final letter of a word; IV into ٤ moveable, 1st having after —, 2nd final after — 3rd a ٤ following with y^{*} vowels ٤, 4th having a vowel & going before a ٤ with a; 5th having a^{*} & following a ٤ with a vowel.

II Cast away, I when a^{*} follows in any place even in ٣ after a quiescent ٣; III before a ٣ & ٤ quiescent.

III Remaining quiescent, I as an |. being after — a^{*} final after damma, having damma or Kesra

III ٤ is either.

I Changed, I into a moveable | 1st final after ٤ 2nd final after a servil | II into | quiescent after a fata before a moveable letter III into ٣ having after —

II Cast away, I when a^{*} follows in any place even in ٤ II after a moveable being quiescent in y^{*} middle of a word III before ٣ quiescent III Remaining quiescent, I final after — II final after — ha

Pres.									
pass.		active.				pass.			
sing.		plur.		dual.		sing.		plur.	
1	2	1	2	1	2	1	2	1	2
نَصِرَ	نَصِرْتَ	نَصِرْنَا	نَصِرْتُمْ	نَصِرَا	نَصِرْتُمَا	نَصِرَ	نَصِرْتَ	نَصِرْنَا	نَصِرْتُمْ
مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ
سَأَلَ	سَأَلْتَ	سَأَلْنَا	سَأَلْتُمْ	سَأَلَا	سَأَلْتُمَا	سَأَلَ	سَأَلْتَ	سَأَلْنَا	سَأَلْتُمْ
هَيَّأَ	هَيَّأْتَ	هَيَّأْنَا	هَيَّأْتُمْ	هَيَّأَا	هَيَّأْتُمَا	هَيَّأَ	هَيَّأْتَ	هَيَّأْنَا	هَيَّأْتُمْ
وَعَدَ	وَعَدْتَ	وَعَدْنَا	وَعَدْتُمْ	وَعَدَا	وَعَدْتُمَا	وَعَدَ	وَعَدْتَ	وَعَدْنَا	وَعَدْتُمْ
سَارَ	سَارْتَ	سَارْنَا	سَارْتُمْ	سَارَا	سَارْتُمَا	سَارَ	سَارْتَ	سَارْنَا	سَارْتُمْ
قَلَّمَ	قَلَّمْتَ	قَلَّمْنَا	قَلَّمْتُمْ	قَلَّمَا	قَلَّمْتُمَا	قَلَّمَ	قَلَّمْتَ	قَلَّمْنَا	قَلَّمْتُمْ
فَعَّلَ	فَعَّلْتَ	فَعَّلْنَا	فَعَّلْتُمْ	فَعَّلَا	فَعَّلْتُمَا	فَعَّلَ	فَعَّلْتَ	فَعَّلْنَا	فَعَّلْتُمْ
رَمَى	رَمَيْتَ	رَمَيْنَا	رَمَيْتُمْ	رَمَوْا	رَمَيْتُمَا	رَمَى	رَمَيْتَ	رَمَيْنَا	رَمَيْتُمْ

[illegible]

Because the Characteristics ^{re} are the cause of all that difference wth is between the following 12 Orders & the first foregoing wth the whole difference it self sufficiently appears in the first words of each of them (for the terminations through all the 13. are the same) I thought it needless to set them down so fully as I have done the first. For it is but adding the terminations of each person to the first word, & the whole declension of them all is performed.

Preter.		Future.		Present.	Orders
Pass. 3. pers.	Activ. 3. ps.	Pass. 1. person.	Act. 1. person.		
نَصَرَ	نَصَرَ	أَنْصِرُ	أَنْصِرُ	نَصِرَ	I
نُصِرَ	نَاصِرٌ	أَنْصِرُ	أَنْصِرُ	فَاصِرٌ	II
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	III
تَنْصِرُ	تَنْصِرُ	أَنْصِرُ	أَنْصِرُ	تَنْصِرُ	IV
تَنْصِرُ	تَنْصِرُ	أَنْصِرُ	أَنْصِرُ	تَنْصِرُ	V
تَنْصِرُ	تَنْصِرُ	أَنْصِرُ	أَنْصِرُ	تَنْصِرُ	VI
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	VII
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	VIII
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	IX
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	X
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	XI
أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	أَنْصِرُ	XII

Because the ninth & eleventh Order in some respect may admit of an Exception I have set them down at large.

XI Order			IX Order			m] Present sent
P	D	S	P	D	S	
أَنْصَارُوا	أَنْصَارُوا	أَنْصَارِي	أَنْصُرُوا	أَنْصُرُوا	أَنْصُرِي	
أَنْصَارُونَ	أَنْصَارُونَ	أَنْصَارِي	أَنْصُرُونَ	أَنْصُرُونَ	أَنْصُرِي	

مد follows y^e Analogy in all those orders y^e have a teshdid
 their character & is declined like نصر as likewise in all the
 persons of y^e other orders where y^e 3^d radical is to have a
 Gizm. So y^e all its Anomaly (if it may be called an Anomaly, it
 agreeing herein wth y^e 9th & 11th order) consists in this y^e as often
 as y^e 3^d rad: is to have a vowel y^e 2^d is inserted into it by
 teshdid its vowel being cast away if the foregoing hath one
 as مد for مدد or going to y^e precedent if it have a gizma
 مد for مدد in the 4th order آمد for آمدد &c.

هنا are declined like نصر observing only y^e rule
 of permutation of و ي through all y^e 13 orders as for ex-
 ample in y^e 3^d ائتر for ائتر

وعد are Analogicall in all y^e last 12 orders except y^e 1st
 where y^e 1st radical is inserted into y^e Characteristicall. ب by
 a teshdid as ائتر for ائتر so also in ائتر

سار are declined like نصر in y^e 2.3.5.6.9.11.12.13.14th
 y^e 4.7.8.10th follow y^e rule of the first as appears.

Preter		Future		Present
pas 3 pers	act 3 pers	pas 3 pers	act 3 pers	
أَقِيلَ	أَقَالَ	يُقَالُ	يُقْبِلُ	أَقِلْ
أُسِيرَ	أَسَارَ	يُسَارُ	يُسِيرُ	أَسِرْ
أَنْقِيلَ	أَنْقَالَ	يَنْقَالُ	يَنْقَالُ	أَنْقِلْ
أُنْسِيَرِ	أُنْسَارَ	يُنْسَارُ	يُنْسَارُ	أُنْسِرْ
أُقْتِيلَ	أُقْتَالَ	يُقْتَالُ	يُقْتَالُ	أُقْتِلْ
أُسْتَمِرَ	أُسْتَارَ	يُسْتَارُ	يُسْتَارُ	أُسْتِرْ
أُسْتَقِيلَ	أُسْتَقَالَ	يُسْتَقَالُ	يُسْتَقِيلُ	أُسْتَقِلْ
أُسْتَسِيرَ	أُسْتَسَارَ	يُسْتَسَارُ	يُسْتَسِيرُ	أُسْتَسِرْ

فَرْقٍ followe y^e rule of y^e first order in their variation through y^e 3rd last, Observing onely that فَرْقٍ changeth its last radicall & into س whereas in y^e 1st it was changed into ل and moreover y^e 1st y^e sam س remains & is sounded like & diphthong in y^e 1st & 2nd persons, whereas in y^e 3rd order y^e third radicall & returned in those persons as أَغْنَتْ & .

Lastly to conclude this Paradigma it is to be observed that y^e termination of y^e futuro is subject to a 3 fold change
1. By Apocope w^{ch} takes away y^e final superfluous Damma & Nuns in y^e end of y^e words (y^e is al except those 2 in the plural feminines w^{ch} remains because they are formative of y^e gender) instead where of the plurall masculines assume a quiescent ل as sing أَنْصَرَ dual تَنْصُرَانِ plur تَنْصُرُونَ and this Apocope is y^e true Analogy

2 By Antithesis w^{ch} changes y^e final into ا as أَنْصَرَ
3 By Paragoge whereby unto y^e forme caused by Antithesis is added a Nun wth a fata & a teshdid y^e servile & in y^e singular & و in y^e plurall falling away. Also in y^e plural feminine is inserted an ل y^e 3 nuns may not come together all w^{ch} appears as follows.

3		2		1
f	m	f	m	
تَنْصُرْنَ	يَنْصُرْنَ	تَنْصُرِينَ	يَنْصُرِينَ	أَنْصُرُ S
تَنْصُرَانِ	يَنْصُرَانِ	تَنْصُرَانِ	يَنْصُرَانِ	D
تَنْصُرْنَ	يَنْصُرْنَ	تَنْصُرْنَ	يَنْصُرْنَ	P

Sometimes this Nun is added without a teshdid & is only gizm'id but y^e singular onely, & y^e masculine & Common plural are subject to this forme أَنْصُرُ & .

In سَأَرَهُ قَالَ as often as y^e 3rd radical is gizm'id y^e 2nd quiescent is cast away as لَا أَكُلُ / غَزَا instead of receiving a gizm on y^e 3rd by reason of Apocope cast the third away.

fluence of these particles viz: لَا إِلَهَ إِلَّا أَنَا مَا خَلَقَ

فَمَا جَاءَ حَيْثُمَا أَتَى أَفِينِ تَتَمَّى أَتَانَا إِذَا مَا إِنَّا لَنَلِيكَ أَنْ سَنِي لِأَنْ لَكُنِي
لَا كَمِيلًا يَكْمَلَا أَوْ حَتَّى يَمُوتَ

To fill up this vacant
this Scheme -

in short y

appd

rough the

Deposition of

the 13

place Thoms inserted

representing

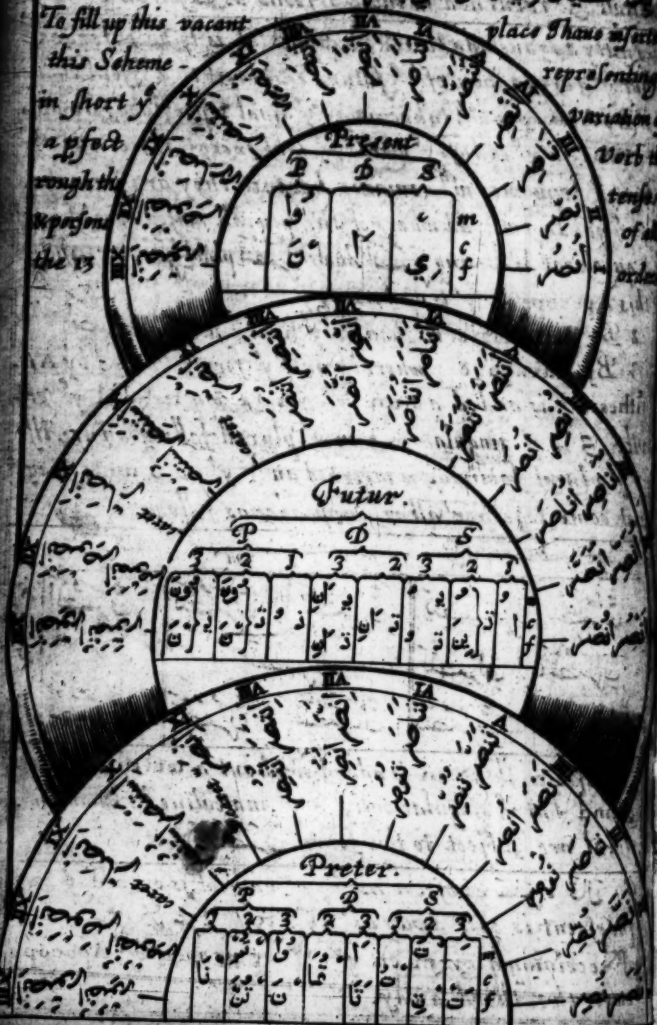
~~Variation~~

Verb #

transfer

of all

order



The Chaldee & Syriak manner of forming verbs

^{pl.} ^{sing.}
 pres.

תִּכְתֹּב	לִכְתֹּב	תִּכְתְּבִין	תִּכְתֹּב	תִּכְתְּבִין
יִכְתֹּב	יִכְתֹּב	יִכְתְּבִין	יִכְתֹּב	יִכְתְּבִין
יִכְתֹּב	יִכְתֹּב	יִכְתְּבִין	יִכְתֹּב	יִכְתְּבִין

I. Order.

1 c	2 f	2 m	3 f	3 m
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב

pl.	f	m	f	m
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב

תִּכְתֹּב	לִכְתֹּב	תִּכְתְּבִין	תִּכְתֹּב	תִּכְתְּבִין
יִכְתֹּב	יִכְתֹּב	יִכְתְּבִין	יִכְתֹּב	יִכְתְּבִין
יִכְתֹּב	יִכְתֹּב	יִכְתְּבִין	יִכְתֹּב	יִכְתְּבִין

1 c	2 f	2 m	3 f	3 m
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב	לִכְתֹּב
יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב

[illegible]

Order no.

IV Order.

Ob
with
radio
samu
& son
I beg
order
out of
sion
In
order

V Order	fut				
	כתלשש	תתלשש	תתלשש	תתלשש	תתלשש
VI Order	pret				
	אתלשש	אתלשש	אתלשש	אתלשש	אתלשש
VII Order	pres				
	אתלשש	אתלשש	אתלשש	אתלשש	אתלשש
VIII Order	fut				
	תתלשש	תתלשש	תתלשש	תתלשש	תתלשש
IX Order	pret				
	אתלשש	אתלשש	אתלשש	אתלשש	אתלשש

Observe that the second order in y^e Syriak is the same with the first a Dages being understood at the second radical & a vowel at the first. The 3^d order is the same with the second inserting only an l between the first & second radical. The fourth order is formed by placing l' before the P. & Pr. & ܠܠ before the future The 5th order is made out of the 2^d by preposing ܠܠ & the 6th out of the third on the same manner the line of omission under the second radical is of no moment

In the Chalde the Characteristicall ܐܐ in the sixth order is omitted through all the persons & tenses.

The Ethiopik manner of forminge verbs having but 4 orders

1 Order	Pres. sing	ገገር፡ ገገረ፡	plur	ገገሩ፡ ገገሩ፡	ገገሩ፡
	fat	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡
	pret	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡
	nom	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡ ገገር፡	ገገር፡

The other orders being formed as the first, it shall suffice to set downe the first words onely

Pres:	ገገር፡ ገገር፡ ገገር፡
Fat:	ገገር፡ ገገር፡ ገገር፡
Pret:	ገገር፡ ገገር፡ ገገር፡
Nom:	ገገር፡ ገገር፡ ገገር፡

The Noun & Infinitive of the first order is ገገር

There are also imperfect verbs: yet none but what are likewise declined perfectly according to y^e Analogy; but in regard that some doe occurre sometimes defective in one of their radicall it may be requisite to know (for the finding of their rootes) that such as double their second radicall, loofe it in y^e second person Sing. Form. and second and third persons Mal. Form. plural of the future and no where else. Those whose first radical is O cast it away through the whole future & present of y^e first order and no where else. Those whose second or third radical is O or E cast it away throughout y^e first order and no where else what other speciall anomalies there are may be learnt by exercise.



A DISCOURSE
Concerning the Easterne
Tongues; to wit, *Ebren, Calde,*
Samaritane, Syriac, Arabic,
and *Ethiopick.*

IF there were not a great dimnesse in our sight, and dulnesse in the understanding of our judgements, (which should ordinarily be led by reason, more than by received opinions,) there is no doubt, but all things would goe far better, and in a higher way, yea whole Nations would be truly honorable, glorious, magnificent; rich, mighty, powerfull, and redoubtable unto their enemies, spread more large, enjoy far more Kingdomes, then now they possesse shires, governe them with more facility and lesse trouble, then now a handfull of Cities. The lack of true noble principles spoyle all great affaires. Nothing is easie, because we are childish in our actions. Let us lay a good foundation, and upon a little ground we may erect an excellent, high and glorious steeple, which will be seen far abroad. It is not money that gives splendor to the world, but reason. The sunne is that which carries the bravest sway in the world, discovering all things, seeing all things of any colour, nature and condition.

B

dition, good or bad. And in that vastnes of the heaven it occupies but a little space, yet gives light and glory unto the whole Hemisphere; The reason with us man-kinde, is the sunne of our judgement, whereby we are able to learne all things quickly and easily, because thereby wee can comprehend all things taught us. Let there be never so many actions, it will easily discern them all. Never so voluminous workes, it will leade us through them, and make way even in the darkest passages of them, and shew us what method it had by the author, when he pen'd the booke, and that it is the same sun both for his & our Hemisphere, like as we know, that the sunne is the same to them at *Jerusalem* (and al other parts of the world,) that it is to us in *England*. If then these things, that come under our eyes, are so certaine, why should the eyes of our judgement bee so dimlighted, as not to discern by reason such things, as are onely to bee made easie and delightfome unto us therby, except we delight more in ignorance then knowledge. Yet that can never be said of mankind, wheresoever or whatsoever, but must still be granted, that indeed it doth rather imbrace (according to that light of Nature which God hath bestowed upon it) **REASON** than **UNREASON**, **LIGHT** than **DARKENES**, **LOVE** then **HATRED**. And thence it comes to passe that yet so many things are done, because reason leades us on, shewes us the hope to come through, the waies wherby to endeavour how to shunne the snares, to avoid the enemies, to imbrace the friends, and to improve all to the best advantage, & thus to come at our journeys end. Only we confesse, that this Honorable Councillor within us, given by God Almighty, is never, or very seldome heard by the greatest part of men (not out of hatred but slownesse of spirit, & unwillingnesse of paines, unthankfullnes after having received good counsell,) but rather subdued
or

or oppressed by vices, lewdnes, corruption or malice, to the great hurt and grieve of this our sunne. This neglect of reason hath troubled and made all Learnings uneasy, because without it wee have them all given to us without life. Reason is the life of all actions, of all learnings. And thence it is, that the Mathematicks are the most true and delightfull studies, because the fullest of reason. And where that layes the groundworke, the fabrick will bee durable. Thus all Languages (when they are taught or learned by and with reason,) have an excellent easinesse, and that is the cause why people generally beleeeve, that in Heaven they shall speak some other than their mother tongue, and yet attaine to it without the least difficulty, because reason will make any tongue easier than a thousand rules. The principles of all tongues are laid by reason, as well as the principles of Physick, Metaphysick, Logick, or any other Art whatsoever. But our opinions and principles not being regulated thereby, doe invert all the waies to learne them, to a difficulty. Whence it comes to passe, that even al people cry out, Tongues are difficult, and lay that downe as a certaine principle. If now people build upon such ground, can we expect any thing from them but foolish talking and writings. Can we finde figs on thornes, or grapes on thistles, or is it possible for the fruit to bee sweet, where the very root of the tree is bitternes it selfe. Let us then lay aside, (and that with your leave) all such principles, and imbrace this viz. *That Tongues are the easiest things in the world to learne and that with great delight.*

To come then neerer to our Tongues, the subject of this our present discourse, I confesse that still I find among all men (nay the learned themselves) many strange opinions of them, and such principles, that if they should be truely scanned, they would make the

world to laugh at them. The nearest way that I am able to shew, to speake and judge truely of these Tongues: *viz. Ebrew, Calde, Samaritan, Syriac, Arabic and Ethiopie*, is onely that you believe all things on the contrary. If they tell you, *there are many*; believe them to be but one, *If, hard to be gotten*; to be easie. *If, without use*; there are none more usefull. *If, of a hard pronounciation*; not much harder than English. *Ungracious*; the sweetest expressions in English are found in them. *Not many Bookes in them*, More than any man is able to read through in all his life time. *Of no comely Characters*, as neate as English. *Of few words*, And the more wise, grave, serious, majesticall speeches. *Contemprible*, by none but ignorant and malicious men. *They are lost*, no more than the German, French, Italian, Spanish, Latine, or the English. *No good Authors extant in them*. The Bible is originally in this tongue. And if you can forget or slightly passe by that booke, which the spirit of God himselfe hath penned, and sent into your bosome, you are not worthy to look on any book else, although I would have shewed you onely in *England* about two thousand. *None is honoured by learning them*. True, because none did truely understand them, *No people studied them*. Yet all nations do. *The Universities drive more the Arts, than these Tongues*. Because they were taught to be many, and learned men would rather dispute, than become schollars againe and againe.

Yet all this spoken in an opposite way is easily done and said, but not easily believed, because the old principles are so deeply rooted in mens hearts, therefore is it fit to go on a litle more plainly in the declaration of their nature, then in railing and wrangling about them. Wherefore I will choose to speake *first* of their Antiquitie; *secondly*, of their rare
vertues

vertues ; *thirdly*, of their largenesse ; *fourthly*, of their use ; *fifthly*, of their unity, *sixthly* and *lastly*, of their easines. And all this without much premeditation, but onely as few dayes labour of using the pen will afford : their being many reasons in the way, why I could not spend great labour or much time about this businesse at this instant.

And *first*, the Antiquity of them is granted by all, to be before any of the *European Tongues* whatsoever. But the *Greeke* Tongue, which spread so farre in *Europe*, that out of *Greece* it took root in *Spaine*, *France*, *Italie*, and in *Affrica* in all the mediterranean Seashore, and almost into *Persia* it selfe by *Alexander* the Great (not that it was the onely tongue spoken in *Asia*, *Africa*, and *Europe*, all other Tongues being lost, but that it came in for its smoothnesse, by the victoriouslynesse of that people, and the activity of their Kings, and great traffick of their most renowned Merchants and sea-men.) this *Greeke* Tongue onely might challenge a great Antiquity, and be competitor with *Calde*, *Syriac*, *Samaritan*, and *Arabic*, if not with *Ethiopic*, whereof we are like to know almost nothing (with *Ebrew* no man dare bring it into competition for antiquity ;) but if diversity of names make no distinct matter, and if the essence be not divers, because it has many accidents, and if the substance of any thing be remaining the same in number, although you add never so many outward pictures and titles, glosses and inscriptions, and if the thing it selfe be not changed, in changing the outside onely, and if a man remaine the very same, although he should be so foolish, as to change his habit every day and never weare the same cloaths two dayes together, than let us not despaire, (if we can make it appeare, that *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* are but one and the same language, as we shall in

the fifth part) but that the argument used for the antiquity of *Ebrev* will shew the very same antiquity to be in all the said Tongues, because they being all one, began at one instant together with *Adam*, given unto him by God Almighty, to talke with his Creator and afterward with his bedfellow, not with the Divil as she did. Besides, wee know there was a great distance between the *Caldean* Empire, the *Syrian* Gods, the *Arabian* Rovers, and the *Grecian* settlement and well grounded assurance, or full large extent either of the tongue or government, we know further, that the whole *Greeke* Tongue (no dialect excepted) as big as it now is,) comes by good naturall pedigree from the *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic*, and I dare say as much out of *Ethiopic*. I say not only from *Ebrev*, and though a great quantity of *Greek* be already derived by divers Authors only from the *Ebrev* Bible words: (so that if I am not mistaken, there are above sixe thousand *Greeke* words clearely derived by divers learned Authors from thence, as a son descending from his parents) yet if the very same root and stock be in the *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* Tongue, who can deny (or will not easily grant) that all these six thousand *Greeke* words already derived out of *Ebrev*, are at the same instant derived out of *Calde*, &c. And than besides, if many thousand words extant in *Greek* can (either by me or many hundred men) be further derived from these *Ebrev* words extant in the Bible, wil not all this declare more and more a great antiquity not onely of *Ebrev* I say, but also of *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* before the *Greeke* Tongue, it being a most reasonable principle, that if the parents beget never so many children in divers Countryes, let these children have never so many and various names, yet they wil never be elder than their parents.

Further

Further as it would be a simple assertion, that whatsoever word is not extant in the English Bible, is not English, even so and no lesse ridiculous doe almost all the learned men hetherto speake, when they say, that whatsoever word they finde not in the *Ebrev* Bibel, is not any more *Ebrev*, and therefore then it must be called *Calde*, if they finde it in the *Calde* Jewish translation upon the old Testament; or *Syriac*, if in a *Syrian* Authour, or *Arabic*, by an *Arabian*, and *Ethiopic* by an *Ethiopian*, or *Samaritic*, in the *Samaritan* character of the *Ebrev* five Bookes of *Moses*, in some passages differing from the *Ebrev* Bibles extant, or in their *Paraphrase* upon the text. This as it is unsound, and a sport of dark mindes, led out of the way by neglects of their owne learning, so shall it be declared in the fifth point. And therefore as we grant that there are some words found in *Calde Syriac*, and *Arabic* books, which are not in the *Ebrev* Bible, and besides as we know, that even of them also a great quantity of Greek words are derived by some, and yet many hundred more will hereafter be derived; all this doth shew, that the *Greeke* tongue can not come into competition for antiquity, either with *Ebrev*, *Calde*, *Syriac*, *Arabic*, or *Ethiopic*. Neither is that dreame, as if the *Greeke* tongue had bin hatched at the same instant with *Calde*, *Samaritan*, *Syriac*, *Arabic*, and *Ethiopic* (conceaved to be so many divers Tongues) at the confusion of Babel, that dreame I say is not with any reason, but onely a blinde talke upon suppositions. First, *Of a confusion of Tongues* in the plurall, where the Scripture clearly speaks onely of one tongue, of one pronuntiation, which tongue was confounded, I grant it, but as the Scripture saith, not unto many tongues, (for so it saith not) but many pronunciations of the very selfe same tongue, and so much it sayes, and that is true.

Which was enough to disperse these builders, when they could not understand one the others pronounciation, although they spake the same language. As for instance, notwithstanding *English, Scotch, Danish, Swedish, Norwegian, Greenlandish, Low Dutch*, and the High German tongue is but one tongue all in all, with many (yet small) accidentall differences, these said nations cannot understand one another at an instant and new unexpected meeting, (I say not of the nearest but most remoted nations,) because of the divers pronunciations of Consonants and Vowels together with the displacing of the accent. Secondly. *Of an immediate precreation of many tongues (in number seventy two.)* Which old fable hath bin among the *Greek* fathers, by name in *Epiphanius* his book of fourescore sects, (he lived in the time of *Basil, Gregory, Chrysostom, & Hierome*) from thence among the Latines *Hierome* and *Augustine*, but before these the *Syrians* and *Arabians* in *Orient*, and the rest of the *Heathens, Jewes* and *Christians*, did afterward disperse it among the *Turkes* & all other religions and sorts of people, and runnes at this day currant through the whole world. But concerning this matter, these things are certaine, that there was but one and not many tongues, and that that one tongue was divided by the diversity of the lips or pronounciation: and then, that every particular person had not a severall language, nor a severall pronounciation, for then there could have bin no society after the dispersion; but that whole families only had their proper pronounciation: therefore certaine is that also, that neither seventy two Languages, or more or lesse, took then beginning, neither every particular language now used was then founded, but onely the Mother and Originall tongue, which we now have under hand, nor that besides this primitive tongue other mother & original tongues now used or extinguished, were then founded, out of which others

thers should since have bin derived, as many learned think. To what purpose, I beseech you, at the confusion of Babell was the English tongue, when there was not yet any English man, at lest not *Horsus* and *Hengistus*? then we might say with more true reason, that the *Low Dutch* men were at that time, because in Latine they are called *Belga*, which they may say, comes from *Peleg*, at whose time this confusion of Babell was, and he therefore called *Pelga* for *Belga*, p. for b. But as these are but fancies, so indeed is it no lesse a fancy, when it is so confidently asserted of the *Greek* tongue. What property is there in it, that it should have bin at the same time with *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic*, at the confusion of Babell and not *English*. And where have you read the names of these 72. tongues, that did then bud out of that mudd? Tis true, that some Moderne writers on this point have followed and did believe *Arnobius*, (that *Africane Heathenish Philosopher*, and professor of *Rhetoric*, who was afterward a Christian and a Minister of the word of God, he lived about three hundred yeares after the nativity of our Lord :) who upon the 105. Psalme the 8. ver. (*He hath remembred his covenant for ever, the word which he commanded to a thousand generations,*) conceives, that there are in the world (besides a thousand (*nations* mistaken for generations,) 72. tongues, to wit beyond *Persia* Eastwards 406. nations, onely 27. tongues: on this side *Persia*, all *Asia* and *Africa* 394. nations, onely 22. tongues; and all *Europe*, with the North of *Asia*, Eastwards 200 nations, 23. tongues. Wherein partly we finde a very great audacity, or confidence as well in the number of nations, as tongues, yet a greater defect of the proper names of these 72. tongues, and withall a farre more unreasonable assertion, that *Jafets* 200. families or na-

tions should yeeld almost as many tongues in *Europe*, as *Sem's* 406. in *Asia*, and more than *Chams* 394. in *Africa*; The reason, why to *Europe* he attributes 23. tongues, and but 200. nations to *Africa* 22. to *Asia* 27. & yet 800. nations is because *Arnobius* descending from Roman Parents knew better the tradition of the *Greek* and *Latine* Fathers, than the tongues of *Africa*, understanding onely the *Roman*, and unacquainted with the *Hebrew*, &c., or at least not thoroughly with one tongue of *Africa*, lesse of *Asia*. And yet upon such rotten buildings, some moderne Authours (speaking of tongues (and of those which they doe not understand,) most confidently) tell it as a certaine thing, that in the confusion of Babel there were 72. Languages devided. If than these 72. tongues are not named by this most confident *Roman*, or *Moore*, may ye not as well name the English, as the Greek. I see nothing in it, but only that we are confident to tell tales far of, where we thinke no body can inquire whereas in things at home we are more sparing, because we may be easily intrapped, and more cautious in beleeving, because we may discern them for the most part by our reason, without inquiry; as for instance. Let us but consider that tongues are onely made for man, not for beasts or any other creature, were there at the confusion of Babel onely 72. soules? for from so many persons numbred, as they will take it in the tenth chapter of *Genesis*, they derive 72. tongues; which yet cannot be true, those 72. soules not being all, nor the onely builders of that Tower of Babel. And if many thousands, which is more true and probable, why onely 72. tongues, when every one must needs have his owne tongue and pronunciation if he shall not be able to understand another; or if a thousand men (after the confusion of Babel) had one pronunciation different from an other thousand, then

partly

partly this confusion of pronunciations (where one could not understand another) was onely temporary, for the purpose of dispersing those, who against Gods will would live together in one City, and not disperse themselves: partly no necessity of feigning and coyning tongues, and that so many at one instant, and that to dure till this day, and yet many families and nations perishing, and others arising, this number of 72. tongues to have remained till this day, when some of those 1000. Nations, whereof he conceives *David* to speake, are now utterly perished, and destroyed. Nay notwithstanding that a Catalogue of thousand nations which are utterly lost and perished, by me could easily be brought forth out of ancient Authours, yet till this very day 72. tongues to remain, and none to be lost: from these, and many such considerations I say it would be easily discovered to be a meere fable. And if you object, that even I confesse, *Ebrew, Calde, Samaritan, Syriac, Arabic* and *Ethiopic* tongues to have bin there, I hope you are not so forgetfull, as not to remember that I promised to shew you hereafter the unity of those tongues, and that it is no more many tongues (notwithstanding that it hath diversity of titles and names) then the Grand Signiour of Constantinople many men, because of his numerous high and lofty titles, or the King of *Spaine* many Kings, when he gave himselfe a whole page of Titles of Kingdomes, and other small places in *Arabia* and *East Indies* in his letter to the King of *France*. And as the King of *France* did more wise in my simple apprehension in giving off to himselfe onely one Title, and in scorne of that foolery of *Spaine* did repeate it frequently in his answer (letter of credence,) so I may say in this business, *si magnis licet componere parva*, if we may take an example of that wise King (as I think I may) in place

place, where all others speake of many tongues, I say it is but one; and therefore the antiquity of *Calde, Samaritan, Syriac, Arabic and Ethiopic* is not the antiquity of many, but onely of one and the selfe same *Ebren* tongue. So than, that we may come to the conclusion of the first point, I affirme, (and am able to make it good against all opposers) that *Ebren, Calde, Samaritan, Syriac, Arabic, & Ethiopic* were from the very beginning of *Adams* creation, and do remaine yet with us in the world, they were before and after the confusion of *Babell*, and are therefore the Mother tongue of all tongues in the world.

The second point is, the rare vertues of these Orientall Tongues, viz. *Ebren, Calde, Samaritan, Syriac, Arabic, and Ethiopic*, whereby they are far more noble then *Greeke, Latine* or any of the esteemed learned tongues. And here I confesse, I see before me such a vastnesse of an excellent plaine, where my horse could runne, not only a most gallant course, but even out of breath; yet not to hazard so much, because I must use that my loving creature many times more, and with more advantage hereafter, than yet I conceive to be at this race, I will at this time not so much as permit it to a Gallop, but keepe it in a smooth and painles pace, being assured of its willingness upon any other presented occasion. That most naturall simplenesse or singlenesse in the comportments of this grave Lady doth keep me still in a willfull obedience and a silent admiration, nay adoration of that divinity. You will finde here a Divinity in pedegree, a comelinesse in attire, a constancy in their nature and fashions, a gravity in few speeches, a due observation of sensefull ordnings of words, a brevity in their contractions, an hatred of confusion of the same, a providence in placing them, no superfluity in servants, a certaine office ordered unto every one of

of them; even accounted superfluous by men ignorant in their affaires, have their charge of a good turne. Their constant number of roots, the easy order to finde them out, planted all as in an Orchard by square, that wheresoever you send your eyes, you behold the same distance of each other. Every tree of them of a divers savor and gracious taste with a delightfull smell. The branches of these trees ordered, yeelding hundreds of fruits, to wit, words, all of the same taste and smell, yet with some diversity: So that *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* according to many Authours and Books yet extant, have as large an extent, as the *Greek* or *Latine* Tongue. For being a full tongue as well as *Latine* or *Greek*, it must needs follow, that all the *Ebrev* Language must represent the whole *Latine* and *Greek*: the *Calde* or *Samaritan* all the same; *Syriac*, *Arabic* and *Ethiopic* the same. Neither doth it contradict me and my tenents, that the Bible doth not containe the whole *Ebrev* tongue, therefore this tongue doth not comprehend the whole *Latine* tongue. For I never said, that this tongue, as it is extant onely in the *Ebrev* Bible, doth containe all the *Latine* tongue, even because there is not the whole *Ebrev* language in the *Ebrev* Bible; but is partly yet in *Caldean*, &c. Authours. The whole Orientall tongue doth include the whole Occidentall be it *Greek*, *Latine*, *German*, *English*, *Spanish*, *French*, *Italian* or whatsoever. And there is wonder enough in it. I dare say that those words which are in the *Ebrev* Bible do containe most part of the *Greek* or *Latine* tongue, that is, the greatest part of the *Latine* or *Greek* tongue is expressable by such words, as are in the *Ebrev* Bible, be they never so few in comparison of that great voluminous vastity of *Latine* or *English* it selfe. If we do admire the nature of this tongue,

we may justly exclaime even in behalfe of it, as the Apostle in a higher straine concerning the nature of men under unbelief and confusion, and the capacity of Gods mercyes upon all. *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out?* For God is as well the cause of this his holy tongue, which he was pleased first to bestow upon mankind, as He was the Creatour of the first *Adam*, and in him of all mankind. Yet as there was another state in *Adam* even after his fall, more liveliness, lesse dulnesse, more simplenesse and singlenesse of hearts, lesse troubles of the affaires of the world, neerer with God, because lesse objects from God, more cleare sighted even in naturall things, because using more his reason, diligence and industrie on them, and more blessed in his undertakings, because with a more single heart, so that in many hundreds of things *Adam* was even after the fall yet so much more perfect, than we. No lesse it was with this tongue, partly before the confusion of Babel as in the state of innocency; *Few and full words*. Which fulnesse is wonderous in all mens eyes, and yet not searched from whence. Therefore, If I shall not doe amisse, I shall rather give a hint at that well and fountaine, to lead you unto it, than at this time to bring you many cups full of that wholesome living water flowing, nay springing from thence. It is undeniable, that a thing is but one in essence, and yet has divers accidents, more or lesse, so the word signifying a thing, and but one thing also, which words we call the roote, those words, those roots do onely signifie that one tree. And every tree, though never so many, if they are of the same stock, will have all the same taste, whereby it comes to passe, that 20. 50. 100. words in *Ebren*, &c. descending from the same.

same roote and tree, do yeeld naturally alike taste or signification, and yet they are individuals and divers in number. The taste then is one and the same, the radical signification is but one, not 2, 3, 4, 6. or more, as hitherto all the Dictionary Writers have falsely asserted, even against nature it selfe, yeelding unto one and the same roote or tree many and divers tastes. Which assertion holds yet, because they are all but ill gardiners, onely considering the outward shape of the fruits, and therefore the taste being a little different, they presently conclude against the nature of all trees, that one and the same roote or tree can have divers tastes or significations. When otherwise if they would but search and conferre the taste of this with the taste of the other fruit, they would finde a sweet analogie between them, viz. that there is but one taste in every tree, and so define that taste or signification. But by what meanes doth the same taste seeme to be divers, and so dazle the eyes of learned men, and withdraw their judgement? I answer, because they think not. 1. That tongues are onely proper to men and not beasts. 2. That men have onely a more perfect reason, and that in an infinite higher degree than the beasts, in so much that for the distance thereof these are deemed to have almost none at all. 3. That languages have reason in them, and proceed with reason, out of reason, accompanied and followed by it. 4. That men have naturally *Logic, Rhetoric, Physic, Metaphysic, Ethic*, because all these (being called Arts) are branches of Reason. 5. That all these Arts naturally inhabiting in a man, do insoold themselves first in that thing, whereby reason of a reasonable creature is onely expressed, that is, in the language of a man; and secondly all speeches are by reason tainted more or lesse, according as man makes use of his reason. 6. That

as all men have onely one and the same reason, as the world onely one and the same sunne, so all tongues have also one and the same reason. 7. That *Logic, Rhetoric, Ethic, Physic, Metaphysic*, (considered as it is in any Phylosopher of any part of the world,) doth naturally, *first*, beautifie, amplifie, enlarge, determine the significations of any word and root or tree, how far they may proceed, and not father; as also, *secondly*, distinguish and keep them from confusion, contradiction, implication, and *thirdly*, joyne those, and shew in what measure, and how far to joyne, which otherwise seeme to be divers, and of a clear other tree and roote, 8. That by these meanes those most ancient tongues, (I speake now in plurall, rather as people speake, than according to the truth) *Ebrew, Calde, Samaritan, Syriac, Arabic* and *Ethiopic*, having but few roots in respect of *Greec* and *Latine*, yet are multiplied beyond all expectation in signification by *Rhetoric, Logic, Physic* and *Metaphysic*; viz. by reason onely. 9. That the nature of the Orientall tongue is for the most part the very same with the nature of the Occidentall, viz. *Ebrew* it selfe, *Calde, Samaritan, Syriac, Arabic* and *Ethiopic* hath the greatest part of its nature even as *English*, it beeing no way lesse instructed by reason than these; neither hath *Ebrew* by way of reason a greater preeminency then *English*, or any occidentall tongue. 10. That the same metaphors, metonymies, synecdoches, proper and translate significations, the same Ironical expressions are every where, because there is the same reason in all tongues, and among all men. 11. And therefore the same metaphoricall, metonymical, synecdochical, ironical significations in words. 12. And that among others we may, and many times can, nay must frequently consider the significations of one word in *Latine*, how manifold

manifest they are, as also in many other occidentall tongues, and applie them in the Orientall, and then proceeding thus with reason, we shall finde a neerer conformity, than hether to beleevd, and greater distinction, than hoped for; and all this, out of a more large ample, and naturall well, even that eternal fountaine REASON, than out of the best *Jewes, Rabbins, Syrians, Arabians* and *Ethiopians* themselves.

13. That in this tongue is never a compounded word, as there is in *Latine & Greek*, and that therefore it must necessarily follow, that all the compound significations of any simple word in those languages must also be comprised in that simple *Ebrew* root. 14. The reason of which assertion is clear, because that all the compound words, (I understand the compositions, with the prepositions *a, ab, ab, ac, ad, af, ag, al, am, an, ap, ar, as, at, e, ex, &c.*) have still this simple word as that *unum tertium*, a naturall meeting in that word, whereby all the compound words being joyned as in the body, so in the essence and substance of signification with some small alteration, addition, or detraction, of and unto that simple and first substance.

Such and the like things being set down in the generall search of tongues, will shew the nature, beauty, & comelines of this Oriental tongue. And if any man demand of me, what speciall use may be made of the singlenes of this firnamed Oriental tongue beyond the Occidental, where there is far greater toyle in composition, many terminations without any neede, as for example in the *Latine*, six cases in singular, & as many in plurall, so many Declensions in Nounes, and Conjugations in verbs, divers terminations for all persons, various both in Active and Passive, and an infinite of such like conceits, these being almost all wanting in this Originall tongue. I answer, that even from thence we

we in the Occident and North may begin to looke about us, and from the corruption of our tongues, (and the great variety of circumstantiall additions, and detractions, multiplications and divisions, (in *Greec* and *Latine*) in nature clearely superfluous) learne to esteeme more of the naturall simplicity of this first tongue, which like unto *Adam* in his innocency (without so many garments and additions about his limbs as wee now weare about us) is still the most comely, gracious, goodly, neate, and tractable tongue, and that which is most agreeable to the nature of man, requiring to be studied more by reason than an infinity of rules, more trying the use of our reason, than the strength of our memory. In one word, it makes us (when by the *Greec* and *Latine* wee were become beasts, by *αὐτοῦ τοῦ θεοῦ* so tells me my Master *Adam*) to become *Adam* our selves; to be no more under the law but under the sweet yoke of reason: differing as much from our former condition of studing tongues as reasonable *Adam* did from any of his subjected beasts; whereof none, was found to match with him, being farre inferiour to his condition. So that this Primitive tongue (whether in Orthography, Analogie or Syntax) is as single and simple as the *English* it selfe; having (in Orthography) no more letters or consonants, (although some of them are used in place of vowells) having no case, nor scarce any masculine or feminine gender, much lesse neuter, common or Epicene, no active or passive (much lesse neuter or Deponent, no Infinity or Terminations in numbers, much lesse in persons then commonly is taught. No Declentions at all in Nownes, nor Conjugations in Verbs, no Modes without any more Tenses then nature requires, viz. *The present*, DO THOU & YE, *the future* I, THOU, HE, WE, YE, THEY, WILL DO, and *Prætertense* I, THOU, HE, WEE,

YE

YE. THEY, HAVE DONE. All the superfluities of a Presens in Indicative, Optative, and Conjunctive in the first, second, & third person singular or plurall are wisely cut away and not found. The imperfect & plus quam perfect of the Indicative, Optative, and Conjunctive are comprised with only one Preterence, the Future the same. What an easinesse makes this in a language? If you say I speake cleare otherwise then other Gramarians have and doe speake of this tongue. I answer, that I would not have you to regard what either I, this, or that man sayes concerning this tongue but what it doth afford its selfe, and when those rules, that are most confidently set downe by former Gramarians, are found by themselves and others to have so many exceptions, as that the examples of these many times outreach the number of those, doth it not clearely shew that that rule is indeede of no value, use, or authority? Nay the Syntax is that part of Grammer that will shew the necessity or superfluity of things taught in Analogy: For if there bee never so many distinctions and divisions of this or that part in Analogy, and Syntax authorize it not with the utility, but rather cry it downe by its independency or indifferency of use; we may thinke it to be rather some fancy of a mans braine then the nature of the tongue. And of that sort of *adiophras* in this tongue are almost gender, number and person, adjective and substantive, &c. The order of the subject & predicate will easily bee observed if you know the simple and single cast or signification of the root, and have learnt (in other tongues) Rhetorick and Logick, to know how such and such a signification may (by these Arts) bee enlarged, distinguished, determined and turned into many and divers fashions, (yet so as that it still retain the naturall, ideall, or radicall cast,) and that applied to our *Ebren, Calde, Samaritan, Syriac, Arabic*

Arabic, and *Ethiopic* roots and words) will yeeld all helps that can be required to know the true sence of that text : contrarily if wee have never so many rules, they will rather confound our understandings, obscure our reason, undermine our judgement, and in place of helpes, bring us into farther confusion. Reason with few rules and prerequisite signification of words (which the Dictionaries have hitherto but meanelly afforded and must hereafter be more fully discovered and set downe) may bee multiplyed or devided, and according to the place soundly applyed by the helpe of *Logic*, *Rhethorick*, and *Physick*, and *Metaphysic*,) will containe all *Syntax* in very few rules, and then no rules can be expected without reason. Yet more especially to discribe you in a competent brevity the nature of this tongue you shal have annexed a plaine, little, & full grammer, at least fuller then that I formerly set out in English upon one sheet in three columnes in folio for *Orthography* *Erimology* and *Syntaxis*, according to that brevity, (whereof those that desired it so short did shew me a patterne made before me by some other learned Author,) and afterwards in some measure enlarged by my paines, and published under the title of **THE RVDIMENTS OF THE HEBREW GRAMMER IN ENGLISH**, &c. this year 1648. but much spoyled in the publication, it not being according to my will, as the following is.

The third point concerning their largenesse, is partly cleare in the largenesse of time wherein they continued, partly of place where they have been & are yet in use. That of time, if it were only for a meane Honour of Antiquity, we have spoken enough of it in the first particular. But this having some farther intention, it is not to be pretermitted. Then there is no *Ebrew*, *Calde*, *Samaritane*, *Syriac*, *Arabic*, or *Ethiopic* so ancient as the Bible and *Moses*. Therefore in those
Grec

Grec Authors that have written of all those Countries, where this holy Language was naturally and continually in full course; and having written in the Grec tongue, and thereby confounded almost all the names of the Orientall places, persons and things in so much, that without a diligent search of this mother tongue, we shall never be able to finde out what they meane therby, nor wil the Grec paraphrasts, interpreters, Dictionaries, or any thing else of theirs be able to helpe us in any thing, which themselves were as ignorant of, as those Authors they would cleare up, having not themselves that which they would give to others. Now of all these thousands of Grec Authors, there is not one to bee expected, that hath not now and then more or lesse of some Orientall words, and that so corruptly, that his sense even thereby becomes obscure, because the fence of those words remaine so. Then to cleare them up, there will be no more sure and catholick remedy, than to learne to reduce all the corrupt Grec words, translated out of this Orientall tongue, to their proper places, where if once brought, will presently yeeld a full and clear commentary upon the said author whatsoever. The same may be said of many hundred of *Latine* Authors; as being in the same way of darknesse, and hereby to be brought unto light. Largenesse of space at this present time upwards to about 1000. yeares ago, is all the same yet, and can be made good in few words. Whole *Africa* has had from its very being and beginning till this day this and the same tongue. If you object, *Grec* and *Latine* has bin there, I answer, yea, I confesse it, but onely as *French* and *Low dutch* is preached here at *London* and some other places of *England*: not being in *Africa* as the Mother, but onely as the Forraigne tongue, exercised by strangers: the Mother tongue being this primitive of *Adam*, which

which in all Authors of many hundreds of places may be shewed, and is partly most excellently conjectured at by divers learned Authours. It will be further objected, another tongue to have bin in *Egypt*, viz. that which cal'd *Josese*, *Zofnat Faneah* (in our English translation *Zaphnath-Paaneah*. Gen. 41 : 45.) which they say is not of this tongue, but some other called the *Coptic* tongue, which they would have to be different from this true *Ebreh*. I answer, that all that is true, that the *Copic* tongue, which was used in that Province of *Egypt* cal'd *Copt* or *Coptus* in *Greek* and *Latine*, naturally and by the true native inhabitants, is the very same language, which was spoken by *Pharaoh*, and in which *Joseph* was thus intituled. But to call that corrupt, fals *Coptic*, which was brought in with the *Grecians*, when the *Pharaonses* (or Princes) and Kings of *Egypt* gave them leave, not onely to dwell here and there in many townes and villages, as Merchants and Handicraftmen, but also more especially the province and Metropolis of that province *Copt* being truly *Greec*, but now so corrupted with that mingling of this holy tongue then used from the beginning of the first introduction of it by *Mizrayim* (whereof *Egypt* at this very day has its name being by the Inhabitants themselves called *Mistr*, not *Egypt*, a name brought in onely by the *Grecians* from their more speciall dwelling place, viz. that shire *Copt*, *Cypt* or *Gypt*, that it is neither *Ebreh* nor *Greec*, but a confusion of both, having many words of *Greec*, with an Egyptian or Arabic termination; so farre denie I that that minglemoos is the true *Coptic*, naturall and native tongue of the *Egyptians*. About the *Ethiopic* there will be more objections. From whence I have, that that Countrie has the same tongue in essence, notwithstanding corrupted by divers and many hundred of Accidents. I answer, out of their bookes,

to wit out of the New-Testament, and some part of the old (viz. the Psalms translated into *Etiopien*, and printed in *Germany* at *Collen* by art, industry & learning of *John Potken*, Rector of *Georg Collen*, An. 1508 in 4°. together with *Greek*, *Latine*, & *Ebrew*; with an introduction unto this tongue) we have more clearnesse and notice concerning it, than from all the voyages unto it, or passages through it, described by divers men of *Italie*, *Spaine*, *France*, *Engeland*, *Germany* and the *Low-Country*. So that it remaines true, that in whole *Africa*, the native and true naturall tongue is onely this same tongue, yet with some diversity of accidents, which though never so many, are not able to bring that one essence to a diversity and confusion. And whereas it will be further objected, that formerly there have bin divers tongues, but lost; as for instance; the *Punic* tongue, wherein *Plautus* in his *Pænulus* or *Punicien Moor* has left some remainders, and that that passage is attempted to be cleared by many Authours, yet it still remaines in darknesse. I answer, that names of this tongue there have bin, and are at this day many, and may be made many more, which never the lesse cannot change the essence of this nor any other tongue, and they were called *Pæni*, whereof *Pænulus*, (as *Graci*, *Graculus*,) because they came out of *Phœnicia* (which you may call also *Pœnicia*) from *Tyre* and *Sydon* (whereof is mention made. *Mat.* 15: 21. *Mar.* 7: 24. *Luc.* 6: 17. and else where) and all the adjacent parts of that very same Mediterranean Sea of the *Phœniciens* with these *Pœniciens*. Now then, seeing this people (the *Pæni* in *Latine*, or *Pœniciens*) were the children and new Plantation of those *Phœnicens*, that did properly and naturally speake this primitive, holy and most ancient tongue, no doubt, but they brought with them their owne tongue and pronounciation; and notwithstanding

ing that perhaps they might finde a language there, yet because they found onely a new and divers pronounciation of their owne (even as here in England all along the seashore the pronounciation doth change and vary round about this great Island) it was easily joyned with theirs, and yet the pronounciation for the most part by time might change into the pronounciation of that country, not from whence, but unto whom they came. As for that place of *Pænulus* by that old Comedian writer *Plautus*, (a very excellent *Latine* Authour, but full of such words, as do descend from this primitive tongue,) no doubt but it is by divers Authours finely and cleerely enough explicated, and may yet be farther cleared not onely by me, but by many others also; neverthelesse if that *Pænic* or *Punic* tongue (being all & the same as I write in *Latine* *Punio* and *Pæna*,) there in *Plautus* will not appeare to be altogether such *Ebrev*, as we have in the Bible, we must not therefore deny it to be this tongue, because I say, there are many thousand accidents of this one tongue, as there are in all the rest of the whole world, *viz.* diversity of vowels, chagement of Accents unto a divers syllable, and the diversity of pronounciation of the Consonants themselves; which chagement comes from the diversity of the *Climas*, wherein one and the same language is extant. Besides we must observe, that the *Punic* Alfabet, being different from that of the *Romans* (the diversity whereof you may see in my delineation of the *Ebrev* Orthography and Etymologie printed in *Latine* at *Amsterdam* 1646. 4°. pag. 3.) and *Plautus* himselfe or others, bringing these words from the *Punic* Alfabet into the Roman Letters, (as it is the naturall inclination of all men now, to be carelesse in a just and due observing of the Orthographie of a strange tongue naturall to, & observed by

by its nation,) made no great matter about the expressions in wrong or right and due *Roman* letters. Thirdly, When we consider the many faults, which (from *Plautus* writing till this very day in written or printed Copies) did frequently inroach, it is no wonder, if we finde but small remainders of *Ebrev*, nay more wonder, if any at all. The second part of largenesse of space, is lesse, to wit in *Asia*, where first this tongue was given unto *Adam*, and is yet extant full, pure, and incorrupt from *Persia* hetherwards till at the *Mediterranian Sea*; from the *Persian* Gulfe all the land inclosed within that and the *Arabian* Gulfe, which is commonly cald *Arabia*; till *Egipt* (or *Aegypt*) it selfe, whole *Palestine* or all *Judea*, all *Mesopotamia*, all *Syria*. So that seeing all these Countreyes of one tract, have all one tongue, making together from the *Persian* Sea or Gulfe, till the *Mediterranian* Sea no more Land, than *Germany*, which has also but one tongue, (sometimes cald the *Saxon*, (my owne Mother Tongue, the same with that old *Saxon* here in *England*.) also the High and Low *German* or *Dutch* tongues, though the essence be but one: no more different, than the *English* and *Scots* tongue which commonly by other nations and strangers (ignorant of the tongue of these two nations) are esteemed different? because it has two names, *English* and *Scots*. Yet as this tongue on this side the *Persian* Gulfe is incorrupt, so in *Persia*, *Turkey*, *Mogul*, *Tatar*, and all the Eastern parts of the great *Tatary* untill *China* it has as great an influx authority and use upon them, as *Latine* or *French* has upon *English* or *Saxon* here in *England*. For as the *English* Nation doth write now at this day all things with *Latine* Characters, so also do all those fortaigne tongues use the Character of the *Arabians*, which is in essence the same with *Ebrev*, onely more roundly formed and

joyned together ; with no more difference, than *English* written and joyned together, with the printed, where the characters are separate. And as the descent of their Religion, Learning, Experience and Wit doth descend (partly by, partly without bookes) out of the hithermost parts of the *Persian* Gulfe unto them, so these things being coyned in this holy primitive tongue, whereof even among the *Turkes*, *Persians*, Greater and Lesse *Tatars* is the same esteeme of Holinesse and Prerogative of it before theirs and all the tongues of this whole round ; they do honour the tongue and words of it, and use many thousands of them in their speeches, lofty discourses, sermons, courtings ; writings, commands, poems, Romances, teachings, epistles or letters ; with no lesse ambition to shew their learning, than our writers in *Latine* do now and then shew *Ebrue*, *Calde*, *Samaritane*, *Syriac* and *Arabic* or at least *Greek* or in *English* wheare are frequently coyned new *English* words out of pure *Latine*. And notwithstanding that the common tongue be different, being only frequently aspersed and beautified by those floures and dainties, yet is this the onely tongue, which the learned or learnedst men do use, to make knowne their excellent wit, not onely unto their own Nation and Country, but also unto all *Asia* over. So that this holy or primitive tongue doth passe among the learned men through *Persia*, Great *Mogul* and *Malayen* Country till the very *Chinas* themselves, and that with a great deale higher repute and respect, than all these common tongues either at home, or else where. Being the Key, whereby to insinuate ones selfe into men of repute and great eminency, who have their great honour as of other excellent parts within them, so also and most cheefly from this tongue. So that even those, that knew onely this holy Tongue, are accounted

accounted to be as Saints and holy men, reputed, esteemed, adored, glorified, imbraced, respected and desired with all prevalent wayes, to grant their conversation and meeting. Nay it is certaine, that even they who have naturally this tongue, (under whatsoever name by us or them, and whatsoever Religion or sect, whatsoever character of writing,) are looked upon as those, that God hath bin pleased to grant their undoubted descent from *Noah*, and so from *Adam*, because they speake *Noahs* and *Adams* tongue; and to have the prerogative to be of the seed of *Abraham* either by *Sarah* or his Concubines, (in Orient of little lesse esteeme than the true wife,) whereas the rest of the people did live in Idolatry, so they which have not *Abrahams* tongue to be borne *extra ecclesiam* out of the bounds of the true visible Church, and onely brought unto that glory and happinesse by men of his linage, to wit, *Moses*, *David*, *Jesus Christ* and *Mahomed* that Arabian impostor in Chief.

I come now to the fourth part of this Discourse, to shew the use of this primitive tongue in the world yet at this day extant. It is of more use, than *English*, *Scotch*, *French*, *Italian*, *Spanish*, *Portugall*, *German*, *Low Dutch*, *Danish*, *Swedish*, or *Norwegish*. And so much have we shewed in the second part, so that I thinke no reasonable man can judge that tongue to be of no use, which so great a part of the world makes use of, except we conceive the Heaven not to be of such use to them, as it is unto us, and that the Sun doth not shine there as cleare as here. Even as many fooles at this very day in *Asia* and *Africa*, who will not beleeve, that we can have the Sun, or that it shines as bright with us as them, because it fallies into the Sea as soon as it hath passed *Africa*, just at the west end of it, from whence it is called in Orient *Dalmaetib*.

with some parts of *Spaine* thereabout so cald at this very day ; some I say of them do beleeeve, that within the first mile of that *Spanish* Sea down falls the Sun and all the rest of the *Northern* Countries, (as *England*, *Scotland*, *Ireland*, *France* and the *Low Countries*, &c) have no light, no Sun, no comfort, continual darknesse, storme, winter, raine, snow, night, frost, almost starved, having no bread, no flesh, chicknes, lamb, sheep, gees, ducks, capons, harts, beef, mutton, hennes, egges, doves, sea-fants, partridges, woodcocks or any sort of fowle, or fish, but that we feed onely on grasse and herbes of the field, now and then for a great delicacy a mouse, rat, or cat, dog or fox, &c. Now as we pittie this their blindnesse and childishnesse of judgement, so we may this (no lesse childish opinion of our owne) *that this tongue is of no use at all*. Why? because we know none. Away I pray with such childish stuff, and let us talke like men. Have we in *England* any profit by our tongue, can we make use of it or no? The answer is cleare. But they say. Nay the strangers must be here considered, not the people themselves. And what use for us *English* men of *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* tongues and such rabbles more. First I say. All these are but one tongue, and it must be a poore braine that cannot learne one besides his Mother tongue. And *England* must needs be a silly Country, if their people never had a heart to go abroad, to see other Countreyes. Now there are a thousand wayes, wherby *English* men may fall either into love or necessity to see those countries; at which accident if you wil know whether the tongue will do you good or nor, let us see, if any stranger coming into *England* will finde comfort by it, if at least he can prattle a little broken *English*. Indeed men bereaved of all senses speake thus childishly, as if there were no use of that tongue for us. What a
Tongue

tongue to be the only Country tongue in whole *Africa*, and the third part of *Asia*, and by the second third part a Learned tongue, (which alwayes are of a higher esteeme than common tongues) and all this tongue without use? Is their Sun, when it comes to us, of great use and grace, and can we think, that their tongue will not be pleasant unto us, if we enely will not abhorre it? Is not even the Sun superfluous unto a lasie body, and to him that desires not to stirre out of the bed, when the Sun doth shine? Is therefore the Sun of no use because such lasie bodyes would wish it might remain night? Those that buy the nights at a great price, and when they are overtaken by the arising of the Sun, before they think, they had enough for their payment, shall (for such filthy stinking bodyes, and whoremasters, and all other uncleane persons) the Sun (that precious creature with its comfortable beames) be stopped and cryed out of the sight? Is whole *Africa* not many times bigger than *England*, hath not *Asia* also every way as rich, nay farre more rich Countreyes than this is? and if some unlearned men have an ill opinion of these tongues, shall no learned men be credited to the contrary? There are divers Authors already extant in *English*, which doe shew the secrets of Merchandise in those two parts of the world, *Africa* and *Asia*, I pray and beseech the Courteous Reader, if thou canst love gold and silver, all sorts of precious stenes, and be contented, that thy wife be richly cloathed, her eares and fingers, her handstring and armrings or bracelets, her breasts and neck, and all the rest of her body accordingly and as fashion doth desire to be enriched with precious pearls and stenes, as rubies, diamonds, safirs, turcoises, carbuncles and all sorts of medals, if these things only or more rare and precious, do fall in *Asia* and *Africa* in that country, where this primitive tongue is spoken.

and being alwayes certaine, that a Merchant that can onely prattle, shall buy any ware cheaper, and at a better rate, than he that can speake nothing, but must trust to his interpreter and fellow, and that hereby he may get greater gaines in an houre, than a whole yeare by iron and other mettall even here in *England* it selfe, especially seeing the Commodity is the more shure, by how much it is lesse troublesome or burthensome. Yea farther if whole Companies trade thitherwards, and will not send men onely with one eye, one hand, one leg, one arme, one eare, but if it be possible, as good, sound, wel shaped honest *English* factors, as they have had in their shops and trade, or meet withall, and thinke you not, that you now send out no better then such. I say not, that they come not home better, than they went, for that would be a soule businesse indeed, if they should go better with one legg, than with two, and see better with one eye, than two. Onely the question is now, if ye are well contented with their service, if they make you as good returnes from thence, as they did, when you did send them all along through *England*, where they knew the tongue? I am shure, you would be content; and I wish they did so. But I feare, that if the companies do finish, close and make up their account of some yeares past, they will find but small profit for all their dangers and pains. And if they, which the Merchants doe send, knew the tongue, what Ambassadors thinke you should ye need for a handfull of factors? And these Ambassadors what excellent profit have they brought into the treasure of any company whatsoever by ignorance of the tongues; whereby they are not esteemed, disrespected contemned, scorned, kist at, and by their ill behaviour all the Nation doth suffer, where some other of lesse ranck and condition can passe through these strange Nations,

ons, without need of Ambassadors, do his worke without resistance, without a protection of an Ambassadour, only because he has God and the Tongue. I will not jarre any longer on this unpleasant string, where I could shew, and it is known and felt, and smarted enough, what ignorance of the Tongue doth, or rather, what it doth not, but suffers. Come not and tell me tales of I know not what hard dealing of the people of *Asia* and *Africa*. Beleeve me, they are as honest, as courteous, gracious, friendly, in alwayes as respectfull of you, as mindfull of you, tender towards you, favourable, well fashioned, as any the best Gentlemen in *France*, *Spaine*, *Italie* or *Germanie*, nay *England* it selfe. Have not so many vertues with you, nor so well made of body and minde, soule and heart, age and actions, if you lack this key of mens hearts, beleeve me, you will be weary before you can breake them open, for all that they would willingly give you an entrance into the most inward bowels of their good will. And if you cannot open them, it is not their fault, (for all men are but in this work passively wrought on not working) but yours; their vertues are as good as any mans, easily to be gained, but you are unskillfull.

Further, let the whole state come once and fall againe upon that mind, which formerly I know was on hand, to go as much Eastwards with their new plantations of their people and the Gospell of their Master and Saviour *Iesus Christ*, as they have gone Northwestwards, and let them take courses to meet the *Spanish* and *Portugals* and *Dutchmen* in East-Indies, to help them in their way, and to do good for themselves also, to send out at least every two yeares a fleet of 20. 30. or 40. sailes, to fill many excellent places of the void part of the world, (which have as good an ayre as any part of *England* or *Europe*,) with

that gracious and fruitfull *English* blood, rather than to destroy it and the Kingdome with civil warre, thereby to open the generall Worlds commerce at a more sure and fast eye, than hitherto, so that there may be lesse troubles in *England*, which for the most part bud out of that supertuous abundancy of the blood within the narrow veines of this Kingdome, so that men may be more generally imployed, lasinesse being the Mother of all vices and devices against the Common-wealth and peace of this Kingdome. Or if that such plantations should be among such people, whose tongue we doe not understand, and yet the profit be great in joyning with them, will these Tongues thinke you do hurt unto the State of *England* here or there? But let that sleepe. Unto you most reverend and pious soules of *England* and *Scotland*, unto you I would willingly speake of that subject, if I had leasure, more largely and exactly, than this discourse will afford. There are three things that concerne every one of what rank, condition, charge, honour, title or degree soever, and therefore I meane not onely the reverend Ministers (though them truely more especially) but you all in generall and I wish no man may thinke himselfe not to be of that number.

First, to have the truth at home, out of the well of truth and life (*viz.* the *Ebrev* Bible well and perfectly understood without the help of any translations whatsoever, whensoever or by whosoever compiled, excepting onely the *Calde*, *Syriac*, *Samaritic*, and *Ethiopic* translations, they being the same with *Ebrev* the mother tongue it self,) not out of broken cisternes, where into breake in by force an infinity of dirt and mire.

Secondly, to have this truth transported in all our voyages great and small, East and West, even through
the

the whole world, that is to take still with you such a man, as is able to satisfie you and your company with the sweet and fresh water flowing from this well. *viz.* the *Ebrev Bible*, instructing you so farre therein that you may be an eye witnesse of what he teaches, and so able to withstand any gainesayer : and to hold fast that which your owne knowledge shewes you (out of the living fountaine of the *Ebrev Bible*) to be the undoubted truth, for you will scarcely finde this fresh and pure water in any Country (much lesse at Sea) but onely in the innermost parts of *Asia* and *Affica* (and there your ships arive not) so that you will be forced sometimes to take in salt or brackish water of unsound translations.

Thirdly, If onely in the East Countrey *viz.* *Asia* and *Affica*, there be this well (*viz.* that tongue wherein the old Testament was delivered) and that generally throughout it ; every City and village therein sending it forth in plentifull streames, rushing from them more abundantly, and strongly, more cleare, pure, sweet and tastfull, than we can conceive ; why should not our youth (given to divine study) our young Ministers and Preachers, our young Gentlemen that would travaile for the good of their native Countrey, choose to go to those places where this holy primitive tongue is as yet fully spoken, rather than towards *France*, *Italy*, *Spaine* or *Germany*, the *Low countreyes* or any other of lesse note, to quench their humerous fancies with some *Roman* antiquities, having no life or salvation in them. Will not these considerations bring you back from a deceitfull opinion of those abundant riches of your *Engliss* studies, which hitherto have been more filled out of translations, than the text it selfe : out of annotations of men, than your owne eye-sight, to make you willing to trade more diligently by searching the fountaine it selfe, to see

with your owne eyes, & tast with your owne tongues. I
 confesse I praise God Almighty from the very bottom
 of my heart & soul, that such riches have flowed out of
 those halfe stopt wells, whereas by ignorance of the
 true nature of the tongues & signification of the words
 in *Ebrew, Calde, &c.* there is not a verse in the Bible,
 but may be made more cleare & plaine than hitherto;
 & never a chapter in the Bible, wherein there are not
 very grosse and foule faults even in the *English* transla-
 tion. Tell me not what other men did or doe know,
 but tell me what you know; not that others preach out
 of the text, but that you do it. It is not enough to say,
In the Ebrew it is so & so, it affordeth this or that sense,
doctrine, admonition, use, reproof, argument, connexion,
disjunction, this or that number, gender and person, this
or that larger explication, because of the more large
significations of the words of my text; and that with a
 confidence, when for the most part all the auditors
 know, that it is but borrowed worke and onely upon
 heere say, not from a true and judicall knowledge
 many times not knowing so much as the names of the
 letters, much lesse how to read: and your conscience
 will tell you, that if the dawning hath such a grace in
 your sermons, the day light will be exceeding more
 gracious. Feare not, if our ignorance have done
 much good by other mens knowledge, but your know-
 ledge will do more. And therefore stir up your selves
 to such a holy, necessary, sweet, comfortable, living,
 spirituall good work. Let us not be drowfie, when
 Gods calls for labour and watching. Why will we
 sleepe, when even the sleep will bring us unto the
 danger of eternall plagues. A watchman must be vigi-
 lant, know the language of his Generall, be able to
 receive and give it, to discerne whither it be coun-
 terfeited by an enemy, or the true Motto. All our
 vertues doe consist in actions, not wishes. Would God,
 (you

(you may say) I had learned it, when I was young. True, but now you are a Minister of it, ye must learne it, and that necessarily. When ye were young, you might have learned it, but now you must. Then was it easie, but now profitable; then delightfome, now reason will sweeten it. Then would it have recommended your ingenium, but now your officium. Then memory was strong, but now the pleasure of God more tying. Then the knowledge or at least the study of it would have bin honourable before men: but now is the ignorance shamefull. Then you did not understand it. But now ye do and see the necessity. If ye did not learne it in your youth, you were, I am shure, carelesse. But now not learning it, you are inexcusable: nor age, nor reason, nor necessity, nor office, nor men, nor God, nay your owne conscience can excuse you. There is yet remaining an extraordinary great use of this tongue, partly among learned men without any relation unto the learned in *Asia* and *Africa*, partly in relation unto them, which is so large, that a great volume in folio might be filled up onely to that purpose, and that also with no small profit to the Reader. But because this is an Essay, it would be uncomely to make it to bigge, and unreasonable to take up the space of remaining matters; and that use must cheefly be considered in this age, where some endeavour to make us thinke, that learning is cryed downe, which I never yet could beleeve, because I find the contrary, and that if learning be not so richly set forth, the fault is elsewhere, and not where it is given out. Our lasinesse spoiles us. Therefore breefly to say something to that point. No studie is sweeter, than search of nature. Now for the most part all the Authours that have searched nature formerly and in forraine parts, are written in *Greek*, *Latine*, *Atabic* and *Ehrew* among the *Rabbines*, in all

of them is still at this day an innumerable multitude of very fruitfull places, if they could be rightly understood. But because they speak of things, not properly belonging to, or extant in *England* but *Asia* and *Africa*, and have written either in those tongues, or termes, titles, names, descriptions, words or some phrases of *Asia* and *Africa*, what hope have you to learne the full intent of the Authour, and to make profit of that place, Learned men know well enough that I might instance in hundreds of Authours, and in them many thousands of things and words, which we understand not at this very day. Now the ignorant people will say, but alas, what helps us the knowledge of these things. Good people, thinke not, that what you cannot have within your doore at home, and see the profit of it there, if you see no precious stuffe (of good use partly to the publique good, partly for private ends and necessity) therefore no body besides must have it? It may be you know not how to use Pepper, Ginger, Nut-megs, Cloves, &c. shall therefore no body else use them? The greatest part of all learning doth either mediately or immediately flow unto these wholesome waters of the fountaine of life, the Bible and the understanding thereof. And because it doth so, therefore honour I all learning, and so, although you cannot come so farre as to see the rushing of all learnings to the publique good, by a sound and reasonable interpretation of the Bible (be-fallen you by many impediments, viz. either by your sloath, or your parents conceit or deceit) therefore I pray do not cavill at learning. For it will be as impossible for you, to breake downe that light, set up within the reason of a man, as to pul downe the sun from the firmament, and to banish her out of the world. Nay if onely for one place of *Iudea*, for one *Ierusalem* onely there must be learned *Geographie*,
(that

that most excellent art, whereby we know to divide the whole heaven and earth, according to reason, for quick and distinct apprehension of an orderly method as well of the starres as countries, kingdomes, cities, and that great vast Ocean it selfe, with all the rivers from and towards it, if we will not live in this world as in a dungeon and dark prison, but reasonably to know where we are, where that Jerusalem is situated, in the Scripture so much spoken of, and in what corner of the world our Saviour suffered for our behalfe, I would thinke my labour or time very well bestowed upon that art. How much more have we then reason to learne it, when in the Bible there are many hundred of places named, set downe, and described by the rivers, seas, adjacent neighbours, constitution of the nature of it, or some memorable passage thereabout, yet kept up by Gods providence and wise orderly government in the memory and relations of the inhabitants till this very day, when on the contrary without that arte almost nothing is rightly in the Bible understood. Yea for that arte we have need of this primitive tongue under the name of *Arabic*, there being yet many Arabic Geographers extant, for the most part not yet printed, and to be found in both Universities, here at *London*, and some noble Gentlemens Libraries, which will afford an incredible bright shining sunbeame unto that (as yet) very great darkenesse of our understanding, of the situation of places named in Scripture. So farther, Astronomy, Geometry, Musick, and Arithmetick, so Logic, Rhetoric, Metaphysick, so the Ethic, Politic, Oeconomie, so Poesie and all other Arts whatsoever, are honored, beautified, nobilitated and highly advanced by the Christian faith, more than ever before in the heathenish Philosophers times, who did imbrace them more for curiosity then Religion sake, but we Christians esteeme them
because

because they willingly give all their assistance and offer up their service to the Bible and Divinity.

But further, if we would speak of these artes in reference unto othermen, (*viz.* the greatest part of those in *Asia* and *Affrica*) I avow that a more worthy work cannot be undertaken by a Generous Nation (as *England* I have experience of to bee) than that the Learned men thereof should not only sit still at home (referring all things only to themselves and studies,) but also joyne with Heathens, Christians, and Jewes, to learne from them, teach them, love them, and to be beloved of them, to meet them, invite, and doe them good, not only with temporall, but also (which they would accept of with more thankfull, humble, devout & earnest minds) with Spirituall refreshments. Are you the worse for having your Sermons frequented by thousands more then formerly? or the Exchange with thousands of Merchants more then your selves, every one of them encreasing the commonwealth and riches of the City? or for having store of spirituall, intellectuall, and corporeall goods, wherewith to refresh all *Asia*, and *Affrica*, by your writings, and instructions, in their owne tongue? but I must leave this (to me at least) pleasant music, and come to the fifth point, to shew, that these six languages, *viz.* *Ebrev*, *Calde*, *Syriac*, *Samaritic*, *Ethiopic*, and *Arabic*, are BUT ONE.

Truly I would never have touched that point (either in this my English Essay, or in any of my latine books and writings) because I know it is displeasing to some, (who would not willingly heare the truth, or the nature and secrecy of this tongue discovered, or cannot believe it to be so, or if they doe, will not confesse it, but would keep the people still in ignorance & admiration of unspeakable high matters, whereunto no body is able to attaine, but themselves; nay they think,

thinke, that I undervalue the Holy tongue, feigning as if I spake of it in a contemptible way, because of this unity (as if God were therefore to be contemned because BUT ONE) and that I loose my owne reputation of Learning, by writing and speaking of it in that way of commendation. Some others are apt to thinke and say, that this sort of commendation doth only arise out of some philosophicall notions about unity and diversity (which are also very usefull and necessary) following therein *Plato's* wayes of discoursing of things rather in high, and witty fancies, than in plaine and familiar way, tending to, and advancing the easines and utility of the matter under hand) but only that the truth must bee said and written, much profit arising from a true notion of things (whole Kingdomes being willing to engage in a worke according to their notions be they good or bad) wherefore I thought it reasonable to say something in behalfe of this holy primitive tongue, when so many hundred wits lye and sleep, out of a false conceit that it is impossible to overcome these Orientall tongues, because there is no end of studying them, and never (almost) any seene to get out with credit and honour. Many thousand wits otherwise employed, that might easily be brought to any tongue, if they were well informed of the subject. Many thousand study not at all, that would be glad to have some good subject presented them. In respect of all these, & in love towards the tongue, I tender to all the English wits of whatsoever profession, honour, title, degree, and state, this sort of learning, only with this condition, that they truly love God whom they see not, feare and tremble at his power and greatnesse, yet withall faithfully embrace his mercy, kindnesse, and goodnesse, and rejoyce in the flourishing condition of their own Kingdome: for if they cannot doe this, I
have

have done with them, and desire not to engage farther with them. Upon this point, (*viz.* that all those hitherto (though falsely) esteemed divers tongues are but **ONE**) I did (partly) before build the usefullnesse, and shall hereafter also set downe the easinesse of them, when I have fully demonstrated that unity which I now speake of.

Unity then is a flower of essence, never of accidents, for they cannot have that prerogative to become one, whereas let essence be presented with all the various accoutrements that the wit of man can invent, it cannot be changed, but will alwayes remain one and the same. Now therefore when we speake of the unity of these tongues, (*viz.* that these six tongues (in my opinion) *are only one and not divers*) it must be understood of their essence, not accidents. Ignorant people may thinke, that languages have neither essence nor accidents, but the learned (and such I speake unto at this time (though in some measure to others also) know, that not only created matters, but also tongues, may be considered both in their essence and accidents. And as essence is one, so hath it essentiall proprieties, *viz.* *Unity, Truth, and Goodnesse*, besides divers others: all which are so united with essence, or the essentiall being of things (metaphysically) considered, that if they are one and the same, it followes necessarily, that whatsoever is good and true in one, continues still to be the same, under whatsoever climate, name, shape, or plantation it be found.

Then if *Ebrev* be good, holy, and primitive, and *Caldaic, Syriac, Samaritic, Ethiopic, and Arabic* (call them by as many names as you please) be the same primitive tongue: then if you deny, whether with, or without reason, any one of them, the name of primitive, you may as well deny it to *Ebrev* it selfe,

the

the denying of one being the denying of the other. Now then I will lay downe the foundation of this unity. *Ebrew, Calde, Syriac, Samaritic, Arabic, and Ethiopic, is one tongue, because it hath but one matter and forme, whereof it consists, and whereby it differs from all other tongues whatsoever, none of them having the said properties.*

The matter of these, viz. *Ebrew, Calde, &c.* is 22. fundry letters, (reduceable unto 20.) used generally by these people in all ages from *David* the King and Prophets dayes untill us. Nay further, seeing that *David* used the very same words which *Moses* (the holy penman of the five Bookes of the Law and story of the patriarchs before the law,) both before and after the deluge (retrayning the same nature that was observed by *Ezra* the Scribe) I thinke we have a good ground (from reason) to say that *Adam* himselfe did use the same tongue.

But because the antiquity of the *Ebrew* Alphabet (even from *Adams* dayes) is already sufficiently demonstrated against any cavills, I shall goe on to shew my unity. Tis true, that there is some diversity in the *Arabic, Syriac, and Ethiopic* Alphabet, though not arising from the tongue it selfe, but only that the *Ethiopians, and Arabians* (without any respect had to each other) do alter their Alphabet by changing their order and name, upon the authority and good liking of private men or teachers among their country men, but the *Jewes* keepe their order as they found it in the *Psalmes of David*. Now whereas *Arabic, and Ethiopic* seemes to have many more Letters then *Calde, Syriac, Samaritan, and Ebrew*, it comes to passe onely by the addition of a point to note some small diversity of their pronounciation in some places. Yet because that in the *Ebrew, Calde, and Syriac* also there is some such point to be added unto so many letters

letters, as by the *Arabians* (unto fewer by the *Ethiopians*) nor withstanding not just the same, thence it comes to passe if ye will reckon up 22. *Ebrev* letters, and six of them with a point now and then added, you will make 28 letters, just as many as the *Arabians* have. And if from these 28 *Arabic* letters you will take off those six that are twice in the Alphabet, because of one accidentall point more or lesse, then you have 22 letters in *Arabic* also, no more nor lesse. And that there is in *Ebrev* and *Calde* one letter more, than in *Syriac* and *Arabic*, even from thence it is easie to be observed, that that letter is but onely brought in by some accident, and was never at the first, nor esteemed as a letter a part. The *Etiopic* Alphabet is in essence also the same with *Ebrev*; the names of the letters now and then changed doe not argue at all the changing of the tongue, *Alf, Bet, Geml, Dent, Hoi, Vaw, Zai, Haut, Tait, Jaman, Caf, Lavi, Mai, Nahas, Savt, Ayin, Af, Zadai, Qaf, Res, Saat, Tavi*. Who sees not these to be the very same letters deemed with *Alef, Bet, Gimel, Dalet, He, Vau, Zayin, Khet, Thor, Tod, Caf, Lamed, Mem, Nun, Shin, Ayin, Fe, Zadeh, Quf, Res, Sin, Tau*, only that besides these the *Ethiopians* have another *Khet*, as the *Arabians* have *Ha* and *Kha*, which they call *Kharam*, and another *Tzadeh*, as the *Arabians* likewise, cal'd *Zappa*; another *Fe*, pronounced *P, Pait, and Ps, Psait*; as also a surperfluous *U*, after *Khet*, or *Kharm*, *K* or *Caf, Geml*, or *G, Qaf* or *q*, thus *gua, gue, gui, guo, guu, khua, khue, khui, khuo, khuu, kua, kue, kui, kuo, kun, quasque, qui, quo, quu*, just as in some Greeke, Latine, Italian, Spanish, French, and in some English words. Which additions are all but accidentall, not materiall. Nor is this part concerning the matter of the letters of the Alphabet enough to make it out, that these six are but one tongue, there must bee the same forme also

also. For notwithstanding the *Turkish, Persian, Malais, Mogul,* great and lesse *Tatarian* and *Greeke* tongues hath the same Alphabet, yet because these tongues have not the same forme, therefore they are not the same with *Ebrow*. **THREE OF ANY LETTER OF THE ALFABET MAKES A ROOT, FROM WHENCE COMES A NOUN AND VERB.** So that as three the same letters found in divers tences, persons, number and gender in sundry places of the Bible, yet for all that doe not make divers roots, but the selfesame root remaines still, so also the same letters, if under some other accoutrement or fashion under other names, shorter or bigger than in *Ebrow*, joyned or seperately written, are not for all that new letters, nor able to make a diversity of roots, but only that one and the selfe same root without alteration. The signification or taste of that root doth spread it selfe as well as the root unto the verb and nounes, and yet as the root is but one, so also is the radical signification but one, and no more. This signification having the nature of the soule of the body, which consists of the matter and forme, cannot be but only one, because the body being one, cannot have more soules to dwel within it, and one soule cannot dwel in two bodies; yea that one soule is able and active enough to doe and performe many thousand actions by and in this body; so this signification is able to be active and extending it selfe into many matters and occasions, and shewes its vertues still the same, and tending to the same effects, only proportionable, according to the matter, and with a consent. So that if there should be found a thousand Greek and Latine words, in one and the same *Ebrow* or *Calde, Syriac* or *Arabic* word, all these would, nor could shew a diversity of significations in the Orientall tongue, but an agreement among themselves, and that a naturall

rurall or radicall one of all these significations how
 many soever, tending unto one and the same thing.
 And that has been the greatest and hardest block
 whereon all the strongest and most learned men did
 and doe stumble, to wit, at the diversitie of the signi-
 fications, which at the first sight were certainly ma-
 ny; and secondly, the same learned men lying in a
 dreame of divers Alphabets of *Ebrev* and the rest,
 (as they speake) of the Tongues, these two fancies
 did lead them to that judgment of divers tongues.
 Now as it is very true, that there is only one signifi-
 cation, because only one root, one soule, because only
 one body, not as a cause, but a signe of the number
 of soules; Yet the actions from one soule being di-
 vers, have caused the Philosophers to make divers
 termes and titles of that soule; so is Rhetoric that
 Art, which shewes, by how many means a significati-
 on in the root, may be divided, differenced, and di-
 versly applyed in divers members, and yet all this
 according to reason and nature, without any the
 least wrong at all. And learned men know, how
 that in *Ebrev* it selfe many men have spoken unto
 that sense, that every root of the *Ebrev* tongue hath
 only one radicall, essentiall, ideall, abstract and pro-
 per signification: only that that one and necessary
 work was never yet done by any one. For if that
 had been once done, then would it never have made
 such a great and hard task to undertake, that the same
 root in *Ebrev* and *Arabic* have one and the very same
 radical signification without changings, & those such on-
 ly as may be and are certainly and frequently in *Ebrev*
 it selfe. From this fundamentall Vnity, and essentiall
 Identity either of the root or signification, descends a
 double Vnity, first in things belonging to the words,
 which are Nounes and Verbs, in their matter and
 forme, secondly, in things belonging to their signifi-
 cation.

ation. Because that the root is the same, therefore all *Ebrev* roots are *Arabic*, *Ethiopic*, *Caldaic*, *Syriac*, and *Samaritic*; and again, all the *Arabic* or *Ethiopic*, *Syriac*, *Samaritic*, and *Caldaic* roots are *Ebrev*; whether extant in this or that book, in the *Ebrev* Bible or not, where I find the same letters, (because letters make the root, and not the significations;) whence it is that all the Dictionaries are ordered according to the Alphabet of the Letters, not according to the significations, therefore am I certain, and fully satisfied, that I have the same root, be it with the signification as it will, that shall and will be hereafter better seen and considered. So then *Arabic* roots are *Syriac* and *Ethiopic* and *Ebrev* roots, and the *Arabic* tongue is the *Ebrev*, *Calde*, *Syriac*, *Samaritic*, and *Ethiopic* tongue, no diversity at all under heaven in the substance and essence, only all the difference is in accidents, and that small too. And thereby it followes necessarily, that the Etymologie of all these falsely esteemed divers tongues, is the same, to wit, all their derivations of Nounes and Verbs, Persons and Tenses, which are not in the *Ebrev* Bible, I may take them out of *Calde*, *Syriac*, and *Arabic*, or *Ethiopic*, and write it with the *Ebrev* letters, and it is *Ebrev*, or *Ebrev* with *Arabic* letters, and it is *Arabic*. And thus have done all the *Rabbines*, and this is done in the *Talmud*, and so it is done in all *Arabic* Authors whatsoever, so that a fulnesse of extant *Ebrev* Nounes and Verbs, and their divers forms, is not in the *Ebrev* Bible, but in *Calde*, *Syriac*, and *Arabic*, with *Ethiopic* joyned and brought all together. Also all the Analogie or precepts for the forming of Nouns and Verbs in all Tenses, Persons, Numbers, Genders, in all respects are the same essentially and generally. So that from thence the *Syntax* comes to be the same. *Summa*, from the Identitie of significations, flowes the Identitie of phrases

phrases in the Essence of these tongues, the same Metaphoros, Metonymys, Synecdoches and Ironies, or Contrarieties: Nay the same Poesie to.

Upon this Vnity, I confesse, is built that Easinesse, which is the sixth and last point propounded, whereby I dare say, that the Orientall tongues, to wit, only *Ebrew, Calde, Syriac, Samaritic, Arabic, and Ethiopic*, or to speake more properly, that one and Holy Primitive Tongue is made more plaine and easie than hitherto it hath been. Notwithstanding that *Schindler*, that worthy *Schindler*, my Countryman, whom all men preferre in point of judgment, before all the learned men in *Europe*, that ever medled with the Orientall tongue, did much on that behalfe, and so much, as never any man before him, nor yet any other after him till this day, in finding out many hundreds of roots, to be the same in *Ebrew, Calde, Syriac, Arabic*, or in the *Rabbines*. All which is excellently performed by him, yet he cheefely failes in foure sorts of letters. *First*, in the quiescent letters, which he (with all the rest of the Gramarians and Dictionary writers) seldome or never takes to bee but one in the root, though they are three or foure in the Alphabet: Yet doth he no lesse than all the rest, shew his reader many hundred times the way of one of them unto the other. *Secondly*, the greatest and foulest fault he commits, is in confounding *W, V, D*, whereby he confounds the root. *Thirdly*, he brings not all the *Arabic, Calde, and Syriac* superfluous or wrong letters, to the right in the root, *viz.* when *t* in *Calde* and *Syriac* stands in place of *s*, which the *Arabians* (more curious and circumspect in their writings) have constantly marked with a point, and doe call it *se*: which in the root must not be brought to *t*, but to *s*, from whence it descends; and so also in *th*, descending from *tz*, the same care of pointing not being obser-

ved in the *Calde* and *Syriac* writing, that is in *Arabic*, which not considered, is falsly brought to *th*, when it belongs to *tz* : whereby also many false roots are made, and no small confusion caused. *Fourthly*, he brings many servil letters to be radical, whereas the first, second, or third radical being cast away, is compensated by that servil, which then being mistaken for a radical, doth extreamly confound the roots and their significations. Notwithstanding (waving all this,) because he had that opinion of a community of tongues and dialects, and a neernesse of some sweet agreement, he called his Dictionary *Pentaglotton*, of five tongues, to wit, *Ebrev*, *Calde*, *Syriac*, *Arabic*, and *Rabbin* or *Talmudic* tongue, as five divers dialects, and not as one naturall, corporall, materiall, undistinct, inseparable body of one, to wit, essentially one tongue, therefore even with that title he spoiles the businesse, and leaves in mens braines that opinion, which was before him, *viz.* that these tongues were of a neare kindred, and this he demonstrated more clearly than any man in the world, but left as much businesse to be done, and a better ground to be laid, than he himselfe did find before him.

Now it is one worke to have found fixe tongues to be the same in essence, only disagreeing in some accidents; and another thing, to say they are divers tongues, though they come now and then something neare one to another; as it were easie for me here to quote above two hundred testimonies of learned men, that did, and doe as yet speake so. Whereas the contrary is most cleare, they making an analogall thing to be anomalicall, and an anomalicall, to bee analogall; in calling the black white, and whit black, sweet sower and sower sweet, day night, and night day, light darkenesse, and darkenesse light. Whereas *Greek* was never hitherto said to be distinct from the *Jonien*, *Asiic*,

Attic, Doric and *Æolic* tongues, and therefore States or Vniversities did never settle diuers professors for them as we do for *Ebrew Syriac* and *Arabic*, &c. So neither must it be thought, that these are diuers tongues, but only one. Professours of them, I wish in every Vniversity rather to be TEN, than ONE, because of the fulnes of work, that diligent hands will finde therein.

Now then only one Grammar, for all these tongues, one Orthography in essentiall things, to wit, the essentiall figure of the characters of *Ebrue*, (*Calde*) *Samaritic*, *Syriack* and *Arabic*, and the greatest part of the *Ethiopic*, is the same. One Analogy or precepts and ground rules for the syntax, one etymology or Dictionary; one syntax through all, and one prosodia on pœsie. All whatsoever is done in behalfe of *Ebrue*, is done at the same instant in all the rest. So much as yee know in *Ebrew* and have learnt, and do learn there, keep it well, because, (if it be true and essentiall of the tongue,) you have not need to learne it againe in *Arabic* and *Syriac*. So that whatsoever yee observe in one, the same, if true and essentiall, you will meete withall in the other. The *Arabic* tongue will do as much (nay more) good to the understanding of the *Ebrue* Bible, then all the *Rabbines* or the *Talmud* it selfe, they being all sprung up but of late yeares? And comming farre short of the affinity that is betwixt the *Ebrew* Bible and the *Arabic* tongue. In many things Christians go far beyond them all, as in matter of *Logic*, *Rhetoric*, *Metaphysick*, *Divinity*, *Grammar*, *Arithmetic*, *Geometry*, *Astronomy*, *Geography*, *Ethicks*, *Politicks* and *Physick*; in matter of stories and descriptions of Cities, Countries, and any other thing whatsoever. Whereby I do freely professe, that we have but small hope to learne great matters from them, yet because they are our eldest brethren, wee must

must learn to lead them out of their rotten wayes, unto our Sovereine and Redeemer *Iesus Christ*. And whereas they are a stubborne people, stiffnecked, and not easily yeelding unto things differing from their parents and ancestors Creed, therefore is it very needfull to study thoroughly all their books, and to marke out all the best passages, whereby the blindness of the living *Jewes* may be taken away by the Medicines found in Records of their own ancestors; It is otherwise with *Arabic* and *Ethiopic*, (the language of the *Inhabitants* of *Africa* and *Asia*) with which people were we once well acquainted, it would doe us more profit and pleasure to be taught by them their old secrets, then we them, by teaching our Arts and Sciences.

For Christ is known among the *Abassins* or *Ethiopians*, they being for the most part Christians; And *Arabians* notwithstanding they are for the most part *Saracens* or *Turks*, (believing by the way of *Mahomed* one God, one in essence and person,) yet have they many hundreds of Christian churches or parishes among them. And they would stand admiring, when they should see that another people, which they never heard of (a fine white, gracious, beautifull people) know their tongue, can read their writings, and is willing to impart them thousands of *Arabic* books, which they never saw, or heard of before, and them printed in a far remote Kingdome, onely out of love towards them, to shew them a fuller light, to impart them their libraries gotten unawares from them, whilst they did sleepe. All this would bring them unto the love of our Saviour.

Besides, the method in the Grammar, is brought to a farre more easie and near way even by this, that accidentalls are separated from the essentiall parts, which hetherto have bin confusedly treated of in

divers parts of speech, by the least *three*, by others *eight* or *nine*, by me onely under a Noun and Verb, as in nature is onely day and night, white and black, light and darknesse. And whereas the greatest difficulties for the *Ebrev* bible has been in the finding of the root of any word by an unskilfull beginner of the Grammer (so that they did learn two, foure, eight or ten years this tongue, out of divers Authors, by divers Grammarians, still in another new method, because of thousands of *Anomalies*, and rules, diversly either framed, delivered or scattered, few of them being the same in all Authors, many speciall rules or observations being set down as generall, and generals flighted as common and speciall ons, without triall whither there were any use of it or not, never enquiring whither needfull in Syntax, never almost with reason, onely upon beliefe, so sayes this and that man, yet they never became true Masters :) which so far forth as a mans study can and Gods mercy will afford shall be taken away in an *Ebrev* English Dictionary, which is to follow.

If the easinesse of things in the tongue be naturally (and in it selfe) greater than hitherto thought, and if by men who would willingly see the glory of the Gospell of Christ duly and truly set forth, and have therefore indeavoured (by all their meanes and power, waving their owne occasions, and divers callings to an other worke, wherewith the world would have been better pleased) to advance that learning, which hath as it were in its bosome the hidden secrets and counsell of God more unfainedly closed up, why should than all this be spoiled with the wayes of teaching, or learning them? Teaching requires a love unto the worke as well as to the person? The worke is from God, who would never have set us on a hard task for our salvation, or at least, not harder than wee are

are able to beare with all. God speakes in an easy and plaine way, in such sort of speeches, as the most inward friends to use one to another. God is truly popular in his deliverance, and his word is plainly to be understood. It is the fault of the interpreters, that there are now so many commentators extant on the bible. If they did set downe those easy and plaine words in their translations, that they finde to furnish their commentaries with all, there would be no need of such sort of commenting.

But they give the words in the translations not according as their owne naturall and reasonable judgement or understanding doth clearly dictate, but according to the Dictionaries; which having but few significations, the Authors thereof not being able, or willing, at least conceiving it needlesse to give many, nay if many be given, the life of the worke being in the choyce of the best and most qualified signification, but that not being done it comes to passe that the Text is made obscure, and people led with an opinion of the difficulty of this tongue. The ground of this fear hath been and is yet, and for ought I know, will be still so, as long as there are not able men set on the work, (things being as yet but taken upon trust.) I may say it without hesitation, that the *Greek* translation (which was drawne from the *Ebtew*, and from thence the Latin, from whence almost all the *Eureo-pean* translations) hath spoyled all our interpreters whatsoever. They saw many things to be different and those made them begin to doubt, their owne hearts began to shew them some occasions to finde out the truth of many places, but the translations extant before hand did dazle and corrupt their judgements, so that when they should see with both eyes to the *Ebren* Bible, they (for the most part) upon some for-

mer translations especially upon that w^{ch} had then the name of the best, did doote. If they had never looked on the *Greec* nor *Latin*, but had studied earnestly one or two years the *Ebrev*, and than fallen on the interpretation of the bible, it had bin better.

Now that being neglected, darknesse comes into the translations; which being spied and observed thousands of doubts arise, making every one desire to have them mended, but few are found to bee able (and that's no wonder) seeing the Universities teach this kinde of learning as if it weare rather for ornament than use, for pleasure than necessity, for plea, than fighting; because Kings, Parliaments, Magistrates, and Ministers, do not stand close to the true reformation of the church, and removall of all Hellish seed sowne unawares by the Devill, not onely by night (when the watchmen sleepe) but even at noone day; taking the opportunity of the warchmens carelesse-nesse: he being very diligent to take all opportunities to sow the seeds of darknesse into the hearts and opinions of men, concerning this holy tongue, not being able to set any spots upon the tongue it selfe. Now when the World hath laine in a drowsinesse for many years; when God comes in and knockes at the doore of the church (here in *England* or else where, whither by persecutions, false doctrines, or by crafty gainsayers: all alas! two strong opposers to our weak and feeble fancies) then on a suddaine they arise and will do great wonders, then men must be appointed, (without considering whither they have knowledge sufficient (of themselves) in this tongue, or whither they must be faine to take upon trust what they do,) to make new translations; which must then be called the Kings bible, and all Sermons grounded thereupon. And when *Beza*, that worthy *Beza* saith in his preface,

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on *Mercerus* upon *Genesis*. *Quam in ipsa contextus verborum & phrasium explicatione, necessario & quidem in primis sit laborandum res ipsa demonstrat. Pendet enim certe à verâ & conveniente ipsius contextus explicatione tota Theologiæ dogmaticæ inde eruenda ratio, & quæ inde, adhibitis locis, quos vocant, communibus, disputationes, exhortationes, consolationes usurpantur: quod quicumque vel in semet ipsis, vel in aliis erudiendis facere negligunt, magnam certè reprehensionem merentur. Verissimum enim est hic quoque proverbium illud; Nucem frangat oportet, qui nucleum esse vult.*

That is: how necessary it is to labour for the full and right explication of the whole context of the words and phrases, the worke it selfe will demonstrate. For from the right, and convenient explication of the context doth depend all the meanes to draw forth any dogmaticall point of Divinity and all sorts of disputationes, exhortations, and consolations, commonly used by the helpe of those which we ordinarily call common places. Which if any man wave in teaching either himselfe or others, truly such an one makes himselfe justly liable to a great reproofe: for no lesse true is heere that common proverb; yee must crack the nut before yee can get the kernell. Hitherto Beza.

But O good Beza! who believes thy preaching and admonitions? I confesse, sometimes upon a suddaine fit a humerous minde will looke into the *Ebrev* bible, to see what word is there to brag with in the pulpit; but no body talkes of a generall reformation in the Church, Vniversities, and Schooles. *Querenda pecunia primum; Deus post nummos: First mony, and then God.*

There is neither love to teach, nor love to learne: 'tis a wonder to see what a drowfinesse is in our very Schollers. All things of God go on with a slow and

heavy pace, as if hee were not worthy of the best entertainments of our thoughts; but I am sure God will once meet with them.

Therefore *curteous Reader* I beseech thee heartily, and (with my most humble, deep and affectionate desire) tender unto thee, that thou wouldst be pleased to be truly sensible of that high and unspeakable contempt of Gods word, even by those that live by it; give good counsell, help, admonish, instruct, act, stir, nay in some measure, if thou hast power in thy hand (as now 4 or 500 able men have) be vigorous, set Schollers truly on worke, and let them not be squandering away their time, whither in, or out of the Univerfity, in Scholes, or out of them, in a Ministry or out of a Ministry, in a publique calling, or not yet called; If they will have any encouragements from the publique, from the Altar, from pious and charitable gifts, houses, dwellings, or revenues; I pray let them throughly work for it.

Now when the water of a generall deluge hath spoyled all Piety in actions, wee are all become so full of worldly care that the first word wee speake in the Church is, *what newes?* as soone as the Sermon is ended, they aske, *what heare you?* And thus gets the Devill away that precious seede, which should grow up in our hearts and beare fruit in patience and long suffering. I wish that Ministers would give their mindes lesse to the reading of the dayly newes, and more to Gods Word, Worke, Tongue, Church and chosen, and bestowe that money (which they usually spend upon such trifles) upon the poore, and lest all the care of state affaires unto the Parliament, themselves fighting onely with prayers, and almes deedes, (wherewith they might finde worke enough) and teach others to do good by their examples, and good works;

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O ! what a fine sunshine would arise and break forth in the midst of these clouds. I beseech the Ministers as they will answer it at the last day, that they will not any more ordaine such men, as know not Gods Tongue. And if that most reverend order of men cannot finde it within their hearts to do this so necessary a thing, then beseech I the Magistrate, (hee that weares not the sword in vaine) to use his authority, and to provide that there may not be any men ordained, let him have never so many callings (poor people know not many times what they would have, what is good for them, whither, what is recommended to them, bee good or bad) except hee be able to make good his profession (out of the *Hebrew* and *Greek* tongue in the old and new Testament) against a Jew. And truly to that purpose I could wish our Magistrats would let them come amongst us, to be taught by us more closely at home, and to rouse and awaken our drouisie and sleepy spirits, which because they have nothing to do, apply themselves, rather to do hurt than good. God knowes I pray them, I pray for them, I am willing to teach, willing to offer all my strength, but alas within one year, weeke after weeke, labour after labour, of 300 or 400 Scholars, learned men, and Preachers, now, and then in the city, I dare not say how few I find to be zealous of gods glory, & how many unashamed of their filthy & stinking nakednes before many men that can discern it well enough. But because the Magistrate looketh not narrowly into mens actions, whither good or bad just or unjust, whither the laborious be rewarded and idly punished, worthy or unworthy ordained; it comes to passe that all things are at so ill a passe.

The easinesse of teaching and propagating the Gospel of God by this tongue consists in those severall

things which I wil heer set down not as a Logician, but a willing afforder of what I conceive fit for professors.

First, let him pray to God, to shew him the nearest way, and God, as he is able, so is hee willing to do it. And I am sure, that such a man, who doth pray to God incessantly within the chamber of his heart, to direct him in his wayes for easinesse, God will finde him such a way, as no other man thought on before.

Secondly, let him but love his worke, have his delight in it, view it most diligently, even into the innermost part of it, and hee will display a greater easinesse, than he is aware of.

Thirdly, let him love his disciples heartily and tenderly, and then I am either utterly mistaken, or else he will give unto them all possible explications of the things under hand, and will discusse all the doubts they are able to propound.

Fourthly, let him thirst after more knowledge, after more good and sound reason, being certaine of that, because God is the knowledge it selfe, therefore how much knowledge hee gets, the greater apprehension of Gods wonders and mighty infinity, and infinite wisdom; by whose workes he will finde out wayes to teach his Schollers more easily.

Fifthly, let him labour willingly, not being forced, not subdued and oppressed by some superiours, as being certaine, every time when hee doth worke, hee makes himselfe fitter to teach, and the worke easier for him, and the Schollar more disposed towards the work, and himselfe, which is the easinesse.

Sixthly, let him never expect, till he be called, but begin to teach in private first, then afterwards in publique before hee be called, striving every day to shew himselfe as willing minded to do the worke, as if the whole Kingdome had called him, and having
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his heart still in a willingnesse to worke, if the State would desire his service, as deserving it, not getting it for money.

Seventhly, let him go still further, than hee was desired. If to read but once, let him do it twice. For as all other great and mighty workes must not be done with a tedious toyle-somnesse, but with an instance and pursuance of the matter, and that the more violent, the lesse it suffers any delay, so truly he must have his desires to do good increasing by trust, that thereby he may act more good, because more free.

Eighthly, let him thinke and be perswaded, that God will have him do good not onely unto a few Auditours, but even unto the whole Kingdome of *England*. He may truly believe, and I am sure he has the warrant of Gods Word and his owne conscience for it; that he doth not amisse in teaching *Ebrew* and this holy tongue even to the most common sort of people. His Kingdome doth not consist in meat and drinke, not in that or this great and wise, or low and despicable man, but in the power of the will of God revealed in his word (in his own tongue) towards all and every soule.

Ninthly, let him love the Ministers of the word of God and all pious and Christian soules with a tender and hearty love, and honour them with all his strengths, minde, affection, expressions, actions. But with a fatherly love, knowing that hee has so many ghostly sons to be instructed, who shall further instruct others; and the easinesse of the worke will be seene more fully and clear.

Tenthly, let him have an undaunted spirit against all opposers in that way of learning, being sure of that, except there bee no God at all, and all this called Gods Word, to be a meare tale, and his tongue to be unexpressable in *English* (all which may be the thoughts.

thoughts and speeches of wicked Atheists; J hee will truly assist him, adde to him strength to strength, joy in the spirit, easines to easines, advance to profit, benefit, and much good in the Church and Commonwealth, and will make him a blessing and not a curse, to his time and following ages.

Eleventhly, let him not onely be willing to teach privately and publickly, but also to give in print his thoughts and learning, that whosoever hee cannot reach with his voice, he may reach with his Pen. God blesses those that use their tongue and pen for the profit of Church and Commonwealth, and not for the disgrace and dishonour, or tending to the destruction thereof. It is very needfull to have a mind to write as willingly, fast, and carefully, as to teach heartily. For otherwise he cannot stirre up so many drownie spirits, if hee will not awake them by the trumpets of his holy alarm.

Twelfthly, let him read good Authors, which have laboured before him, with all tenderesse, to observe how farre they have brought the worke, unto what easinesse, if there can be added, yea or no, without any detraction of their labours, with a thankfull heart: and if hee knowes of any such, who are truly profitable, and have bin so to him, let him give notice of it, that many mens paines may ease the work.

Thirteenthly, and yet if the very ground worke be rotten, or if it may be suspected to be so, because that almost in all parts of learnings the cause and reason of unsound proceedings in studies, lies at the roote, ground and foundation of the worke, let him make clear before all things that place to himselfe & others, and than he may build upon it with an easines.

Fourteenthly, let him have still in mind his reason, that nothing must be done, spoken or taught without it; and still direct his heart, to finde out the reason

reason of the things, he teaches or is taught, to desire and search, if by Authors reason is given for that or this thing. Being certaine, that nothing makes things easier, than that golden beam of that gracious Sun within our selves **REASON**. And therefore must hee be skilled in these Arts, that teach to use it well, and desire it may be inlightned and not obstructed, and to worke by reason unto his Schollers.

Fiftently, let him still shew to every one of his disciples and cause them to consider, whither it be possible and reasonable or nor, that such a little booke as the *Ebrev* Bible should be difficult to be learned, may not to be learned in a short time: especially, when out of our translations wee have already given unto us the contents of every Booke, Chapter, and Verse: whereby it is impossible, (if we will but read the *Ebrev* constantly and diligently,) considering rationally, how we in such and such a matter use to expresse our minds; either I am utterly deceived, or in the most part of the Bibell our own wit will lead us so, that all people shall agree in it, and shall nor, nor may deem it fancies. In the rest wee must go to this holy tongue.

Sixtently, let him never be led out of the whole store of Gods provision, that is, out of this whole tongue *Ebrev*, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Etiopic*, as if he might do well enough in learning only *Ebrev*, or at the highest *Ebrev* and *Calde*; being certaine, that that notion is no more reasonable, than as if a man would be able to expound the first Chapter of *Moses* in *Ebrev*, if hee never had any *Ebrev* more than occurses in that Chapter. For as hee has great need of all the *Ebrev*, that is in the whole bible, may more so, than there is in the *Ebrev* Bible, how much more then will there be a necessity of all and the

the whole tongue to understand so many thousand passages, which are yet to be cleared up.

Seventeenthly, let him not onely wish, but labour to get **TEN** or **TWENTY** more labourers with him, and if it be possible, more rare and choyce men; then himselfe. Let him be the ablest, most diligent, rare, painfull, pious, humble, meeke, courteous, free and loving spirit; yet wish and pray heartily to God and the Magistrate, to set downe with him many labourers more, and if he can heare, espy, and procure such as are farre transcending him, let him rejoyce in that, as a speciall blessing of God Almighty.

Eighteenthly, let him never forget the poore Brethren in other Countries under the persecutions of forraigne States, within or without the Church. If any meanes may be procured, whereby we shall not mock God Almighty any more unto his face, praying for them, and yet stirring not a hand or foot to helpe them, but will worke and become working in good earnest for those Christians in *Asia* and *Africa*; let him move or beseech the Magistrate, or at least under hand worke out by friends or whosoever by the States, that they may not be any more unsensible of the unmeasurable want of their brethren. The *Germans*, *Frenchmen*, *Spaniards*, *Italians*, *Low Dutchmen*, nay all sorts almost of the *Europeans* have helped *England* by affording us the *Ebrev* Bibell and other books in great abundance. Let us see now if we can at length be thankfull towards them, returning good for good: or in doing good with printing thousands of *Ebrev*, *Calde*, *Syriac*, *Arabic*, and *Eriopic*, Bibels; thereby to give as plentifully Gods Word to *Asia* and *Africa*, as by the mercy of God we have it in *England*.

Nineteenthly, nay let him truly desire the conversion of the *Muhammedans*, who are as neere Christians, as many others are which beare the name of Christ, viz.

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Photinians, Arrians, halfe Arrians, Socinians, Wergelians, &c. which I set down under their severall names, although their sects are rather one than more, when they will not suffer Christ, (who came into the flesh of *Adam*, and did take upon him the seed of *Adam* and not of *Angels*;) to be God and the Sonne of God, wherein the *Turkes* come nearest unto them. Some good way should be laid downe by all meanes for them also, who would bring in a great store of Churches and of a most flourishing beauty, if once brought to the true acquaintance with the Gospel of Christ. The fault lies not in them so much as in us, wee can helpe, but are lasy and desire it not.

Twentieth, The conversion of the *Jewes*, for whom I hear every weeke so earnestly prayed, and yet see nothing lesse endeavoured, must bee one point of any christian teacher of Gods Word; What? all to neglect the conversion of those people, which in Gods eye are still beloved, because under the rod. I pray, let us not trample upon them, but have mercy on them. Fy for shame, A christian, and a despiser of Gods counsell. Are mens wayes so much towards goodnesse, that they will and can forgive their enemies, and should God not deale so with his creatures? Hee whose wayes are higher than our wayes, and whose thoughts heigher than our thoughts. Even that is a signe to me of Gods grace towards a *Jew*, because God stirres up so many christian Ministers to pray for them. I heere it most constantly in *Pauls London*. Or are they all deceived men. Are they all praying for a thing, which God has never desired or decreed? I never heare any of them to pray for the Divell that he may be saved, and there is no body hath any thing to plead for him, nay not so much as ignorance, hee knowes well enough *Jesus*, to be the Christ and Son of

of God they knew him, and therefore did they themselves acknowledge him. I beseech you heartily, when you pray for the Jewes conversion, doe you it only out of fashion, or with your very earnest desire? If out of fashion? O ye wicked Hypocrites! If out of an hearty desire, why then so slow? And if we never had any promise of their conversion in the New Testament (whereof yet we have abundantly) should they not be as good unto us as the Heathens? Had not the Jewes a promise of our (which were Heathens) conversion? They had, and God has done it; (blessed be his name for ever;) and no doubt will doe it with the Jewes also.

There is another sort of easinesse of this Orientall tongue, (for those I spake of even now, I confesse are vertues belonging to a professour, and such as will facilitate any profession whatsoever, not only of tongues, lesse, only Orientall) taken out of the very bowels of it, viz.

First, because it is the eldest or primitive, and consequently the most simple tongue, as God the first founder and giver of it, is the simplenes or singlenesse it selfe; and as *Adam* (the first speaker of it) in his state of innocence (when it was given him) was the most true and simple Grammarian, Rhetorician, Logician, and Metaphysician that lived in the world and church, from whence it begun and continues till our dayes: whether its glory did ever increase or decrease, I know not; sure I am, that then it was in its highest sphere. Yet as all other tongues doe not increase and decrease, saving only in the fancies of men; So neither could it be brought to a confusion at the confusion of Babel; (which Authors improperly expresse, viz. *It did escape without ruine*) nor at the captivity of Babel, which was of a farre lesse miraculous power of God from heaven, having

no need of repairing after either of both, nor falling far short from former perfection: as out of naturall grounds, (which hereafter will be laid down) may appear. This singlenesse is seen in many things. First, in a constant Trinunity (representing the nature of its author) in having for a union to a root, a trinity of letters: for a unity of a conjugation, a unity of tenses: for a unity to a tense (of things past or to come) a trinity of persons: for a unity of one letter in the root, a trinity of *W* *M* *A* any, for a unity of one tongue, the trinity of the same *W* *M* *A*, and in many things else, where this same trinunity could be shewed. 2^{dly}, that it is only divided into two branches naturall unto any essence, as (*Metaphysic* teacheth) a *finite*, which is present, future, and preter, and has a time, nor can be said to be without time, and in Grammar is eald a *Verb*: An *infinite*, which is neither *present*, *future* nor *preter*, and has no time, nor can be said to be within time, and in Grammar is eald a *Noun*. Thirdly, that it takes single letters from a matter of 20 the most frequent and necessary words of it, and puts them in stead of that whole word, before or after another word, to make fewer words; wherein some other, may almost all tongues of Europe do imitate it in their common speaking and writing. Fourthly, that it useth the most simple and single, easie, naturall, common, and vulgar expressions that are obvious in any common tongue.

H. It becomes easie because of its *rationality* in all things, whereof we had already many passages before: but here is observable that infinite wisdom and depth of reason in every signification of the root communicated to a great variety of Nounes and Verbs, and yet all these (as by the outward shape of the Analogy) turning about their one and only center the root, those three radicall letter, so that
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the signification of them all winde themselves rationally out, reflecting unto that radicall signification as a swarm of bees goe out and returne to their stock.

And thirdly, because in nature there is nothing in vaine, it becomes easie by its *Universality* or *Generality* of matters, that whereas there are 8000 roots, and as many significations, which doe orderly follow according to the Alphabet, depending upon one another without interruption, it being impossible that any should be entered or taken out without the dissolution of the naturall chaine; so also doe those things hang together which they signify; so that in the signification of those 8000. roots is contained, *nature* and *idea*, or, *compositions* and *abstractions*, *physic* and *metaphysic*, and doe orderly depend one upon another, and their naturall dependence to be not onely demonstrable, but already demonstrated by this holy primitive tongue, if learned men will hereafter open their eyes, and use their reason. Whereby we shall be able to find out many things, the causes whereof we search and cannot find, (notwithstanding they are extant in the radicall signification of the root from whence they are derived) so that I perswade my selfe, the only way of a naturall search of hidden things about their causes, dependences, connexions, separations, proportions, degrees, inlightnings, obscurenes, &c. *a priori*, not *a posteriori*, (which way is very uncertain and toylsome, and yet hitherto only followed by all the Universities, and so by many millions of witty men, as I conceive, out of a righteous judgment of God Almighty, pronounced against them for the contempt of his word and tongue) is only extant in this holy tongue, and not elsewhere, let men seek it where they will: whereas if they had returned to Gods gift and way, they would have found it

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not all, yet the greatest part.

Fourthly, Easie because of its *Abstractions* suitable to mens spirits. As all these 8000. roots orderly bud out of 20. severall letters of the Alphabet, so that the Alphabet is the *primum mobile*, or the first moving cause of all those 8000. roots, and of their, it may be, 80000. nouns and verbs; (and by them are expressed all things in heaven and earth expressible and revealed to us;) So that now as all the words and nouns are reduceable unto 20. fundamentall columns; so also all things are reduceable not only to those 8000. radical and ideal significations, but those also unto 20. columns of the highest abstractions (the Metaphysicians speak also of an abstraction *major* and *minor*, bigger or lesse in some measure analogall hereunto) of things. And whereas many of these things, nay almost all are not understood hitherto, I know not where the fault lyes, (unlesse it be in three letters, *viz.* SIN.) Forasmuch as my reading can afford me, I am sure, and can make it good against all opposers (which I suppose will be only younglings in learning, and not wise or learned men:) that this selfe same worke has been still desired among Christians and Jewes; the Philosophers have used their reason, but not enlightened by Gods word and tongue, nay they scorn tongues (I wish they would cut out their owne, and then try what they are able to say for themselves) pretending they study *realities*. The *Philologers*, or those that found in the tongues an admirable light, use and necessity, doe scorne the Philosophers, as knowing, they cannot but prove ill husbands of their time, reason and labour, having found by experience this principle to be in the tongues, *viz.* *Verba esse signa rerum*, the words to be the characters of things. Where both should labour together, and Philosophers be

Philologers

Philologers, and both be one. And if this were done, all studies would go better, and how higher arising, the more desiring of HEAVEN.

Fifthly, it becomes easie by its *Vivacity* or liveliness even at this very day. Nothing is so burthen some as lead, gold, &c. because they have no aire, spirit, life nor lightfomenesse in them (though the wit of man makes them fly high enough:) for where there is life, there is a lifted motion, and *leaven* is so cald, because lifting it selfe up by that spirit of life within it. Then, where any thing proves to have a vivacity, life, or livingnes, there is a certaine argument of an easie handling of it. *This tongue is not dead, but it lives*: Laugh not at me also, as they in the Gospell at Christ. All the best Authors doe earnestly contend to have Ebrew escape a confusion at Babel, but suffers it to be led captive in the Babylonian captivity. In the greatest and most wonderfull confusion they keepe it in their braine, but in that smaller, their faith decays to hold it? What reason or courage is there in that their action or assertion? Nothing. I assure you if it did live after the confusion of Babel, (there it must either be lost with all the rest, or spring out with them, or not at all) I warrant you it did live til the time of *Plautus*, about 1800. years ago. If the *Punic* tongue of *Pœnulus* in *Plautus* be the same with *Ebrew* or the *Cnaan* tongue, as they themselves confesse, and the naturall pedigree doth allow, they being children of the *Phœnicians*, then their tongue is yet living in *Barbary*, when neither *Greek* nor *Latine* could overcome the naturall tongue of the Land; nor *Arabic*, as *Leo Africanus* (in his description of Africa, 11. Chapter of the tongue of Africa) will have it; he thinking the *Africans* to have a different tongue from the *Arabic*, wherein

wherein he is deceived. Further, from *Plaurus* it was there till *Augustine*, and the same with *Arabic*, as *Gesner*, *Roccha*, *Postel*, *Mafius*, *Bibliander*, *Schindler*, *Galeottus* and many others doe rightly esteem, having the *Phœnicians* (their ancestors) the same tongue with *Arabic*.

What an easines th at gives to any man to learne a tongue, when he can live in that very Country, whose tongue he desires to learn, is abundantly known. There is nothing more easie and working than that, because that learning is full of life; within a yeare a man may come to a great perfection. Dead tongues get us many rods at Grammar Schoole, because we will revive them. And living tongues can give us no gain, because we doe contemne them. We smart at schoole for our parents and masters foolery, not for our ancestors rebellion at Babel. We are chastised by foolish Masters, because we have foolish Fathers. These will have it, and those are willing to doe it. The parents loose money, the masters gaine it, but we must cry: and why? because a dead tongue will not become living with us. Doe but offer living tongues unto children, and see how fast they will learne. There the boyes might whip the old men, because they learne not quick. It is a wonderfull dunnesse, not only in speciall actions of men, but of Generall ones. Let *England* set up Masters out of *Arakien*, *Ethiopien*, *Persien*, *Turkey*, *Armanian*, *Ma'ayen*, and *Chiney* Countreyes, with a whole Colledge for every Nation apart, there to have its naturall tongue spoken and taught in a Grammaticall way (all these tongues having but one Generall Grammar, with observations of every one of them in particular) and boyes will easier learn them than *Latine*. Nay a man travailing in his young yeares, being well Grammatically instructed in his own mo-
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ther tongue, will more easily, and in a shorter time learne all these mentioned tongues, and with farre greater delight, than the Latine at Schoole.

Sixthly, another easinesse arises from the near place towards us. For in *Spaine* this holy primitive tongue has been neare 800. yeares, as there is good reason it should, having beene alwayes in the possession of the *Moors*, (and long before them of the *Carthaginians*,) untill their late expulsion from thence, and yet in the steepy mountaines of *Granata*, named *Al Fukhar Râs*, the Progeny of the *Mores* doe still retaine the *Arabic* tongue, for the *Spaniards* themselves call it *Araviga*. There are divers Authors, that shew the passages of Cities, Provinces, Rivers, and Castles in *Spaine*, to be named, invested, occupied, built and repaired by the *Phœnicians*, and their children the *Carthaginians*. *Abydenus* quoted by *Eusebius*, *Ælianus* by *Eustathius*, *M. Agrippa* by *Plinius*, *Appianus*, *Arrianus*, *Artemidorus* by *Stephanus*. *Avienus*, *Eusebius*, *Eulogius*, *Eustathius*, *Homerus* (sings thereof.) *Isidorus Hispalensis* (who should be acquainted with things concerning his own Countrey.) *Livius*, *Megasthenes* by *Strabo*, *Mela*, *Pausanius*, *Plinius*, *Polibius*, *Posidonius*, by *Strabo*, *Ptolomæus*, *Scylax*, *Seneca Cordubensis*, (where the *Arabic* Kings of Spain had their Court) *Silius*, *Statius*, *Stephanus* *Stesichorus* by *Strabo*, *Strabo* the principallest of them all, *Trogus* and divers others. All the Antiquities are full of words and names of things in *Spaine*, given by the Orientall tongues and people. And at this day whole *Spaine* is full of their *Manuscripts*, there being above TEN THOUSAND in severall of their Libraries, especially that famous Kingly one at *St Laurence* in the *Escoriall*. And in *Minshewes* Dictionary, you may see many thousand *Arabic* words yet in use in *Spaine* at the end of his

book.

book. So neare hath God brought towards us (in the West and North) this Holy and Primitive tongue. Nay within lesse than ten dayes sailing you may be in *Africa*, where this tongue is naturall. Truly I say, if the English Nation would but once fall diligently upon true Divinity, and not trust so much unto their translations, and (which may be within a yeare for ought I know) perceive that Ebrew is Arabic, which being yet living and in use, is easie to be learnt, and being obtained, will give a more cleare and true interpretation of the Ebrew Bible (and that with greater ease too) than all the Rabbins, I doubt not but they would hereafter change their course of studying in dead bookes unto that of living persons in *Asia* and *Africa*, (as *Nicolaus Clenardus* did begin, Mr. *Pococke* and Mr. *Graves* those worthy men have followed, Mr. *Golius*, who had been there, and I my selfe had that happinesse to live there, together with Mr. *Pococke* for some months) and thus bring Divinity to a better ground, and fix their interpretations upon the Ebrew Mount *Zion*. Now wheresoever you will goe, either in *Africa* neare at hand, or in *Asia* towards *Ioppe*, *Sidon*, *Barut*, towards *Cyprus*, *Alexandria*, or *Alexandretta* the Sea Towne towards *Haleppo*, or to *Smyrna*, or *Constantinople* it selfe, the passage is very easie; for I my selfe came in a fortnight from *Marseil* to *Constantinople*. The Ship *Sampson*, (whereof is Captaine Mr. *Swanley*, that worthy and valiant Gentleman, that brought the Ambassadors there and here warts,) in going hence to *Smyrna*, perform'd the voyage in 30. dayes, Anno 1641. & brought me back again with my Orientall library of above 300 manuscripts in 17 weeks. Thus you see God will send us thither more speedily than bring us back againe. Nay, that worthy and reverend friend of mine Mr. *Pococke* has been twice and a good long while

while in that Country, wherby he hath so enriched the coffers of his understanding with that great and manifold knowledge of this orientall tongue, that hee has none but that excellent and thrice learned Mr. *Selden*, Esquire, equall with him. I honour heartily both these my worthy friends, and notwithstanding that I shall not be able to amount to the hight of that quicknesse, largenesse, fulnesse, perfection and acuratenesse of learning of these two great shining lights, the present *Sun* and *Moone* of our *England*, it is a great happinesse for mee, to have that proportion, which the starres of the first magnitude have towards them: yet I wish, nay hope, that our posterity may and will outbrave all even the best lights.

This nearnesse is an unobservable occasion for the Christians to do good to all the *Muhammedans* (or *Mahumedans* as usually they are called here) But a sleeping Cat never sees a Mouse running by her claws. *Fronte capillata est, post est occasio calva*; There is yet a small remnant of the day, to labour by, the night of all the World drawes on, and like a theife in the night, on sleepers; Wee sleepe after wee have stolen Gods good time of the day, and by the day we steale. What will become of us? *Hang him*, is every other word here in *England*. God grant that wee be not the judges of our selves and posterity. Is there never a man, that begins to looke about, and to see, what he, wee and all this Kingdome do? we confesse our sinnes, to sinne the more stubborn and constantly. Thinke we not once, that all our toyle, running, actions, shifts, prayers, orders and fasts, are but meare hypocrisie? I, because I am a man as well as they, confesse, that I have not neede to pry long into my heart, to finde my faults, and hypocrisie; and thereby am I sure they, (that is) every one of whatsoever condition, may see his hypocrisie in the performance of

of Gods worship without great adoe ; only in the will lies all our woe ; The Spirit, which we call our conscience, doth every day and houre speake within us, (and wo unto him whereunto it speakes no more !) and call us to the Worke of God, (for all this World is but like a dreame full of discontents , where even Kings themselves have the greatest sorrowes) to give peace and glory. But because we despise Gods word and tongue God despises us.

Seventhly, the easines of this tongue consists likewise in the *largenes* of those Countries, wherein it is extant. The greater a Kingdome is (if the King be wise and pious, and will let God have a hand in his commands, the easier will he withstand his enemies abroad. The greatest enemy that the Church of God meets with, is our *ignorance*, where by wee are afraid to deale with a *Papist*, a *Jew*, a *Muhammedan* or a *Heathen* When with a formality of prayer we could do enough in the sight of our consciences , then were wee good Christians. But conscience, conscience , conscience that doth gnaw your heart within , and cryes you are but very hypocrits. What *Asia* will not afford , that *Africa* will, and what *Africa* cannot, *Asia* can. I confesse there are many different pronunciations, but never a Dialect , or Idiome in *Africa* but it will helpe most comfortably against the darknesse and ignorance of this tongue with us. But we are blind, and cannot see the cleere Sun-beames. Let there be a hundred divers pronunciations (which common people presently call tongues) in *Africa*, yet I know, there is but one tongue. For it is in *Africa* as in *Europe* and *Asia*. One cryes , a diversity of tongues , they cannot understand one another , another gives them a divers name, the third derives them from a very unknown antiquity , the fourth from the confusion of *Babell*. My way is contrary. The tongues of *Africa* , are brought

brought in by *Kham*, his sons and nephewes and the tongues of *Europe* by *Tafet*, which they foolishly call'd *Jupiter*, and his scennes and sonnes sonnes. Only in *Europe* is the *Greek* immediately from this Orientall tongue ; which *Greek* is the same with *Latine*. If nothing else could perswade you ; 10000 *Latine* words at least, already derived by divers Authours from thence will suffice to do. Now from this *Latine* some affirme *Italian*, *Spanish*, and *French* to descend, others deny it. If you looke upon two narrow a time and space of that tongue, (*viz.* *Latine*) as onely in that part of *Italy*, where *Rome* is seated, called now *Lo stato Ecclesiastico*, and at the time of the Counsells of *Rome*, than you must not bring all these tongues from thence, because all these Countries had tongues before the said time, but if you can rationally judge, that tongues breed not out of the earth, nor raigne down from Heaven, and are propagated onely by mankinde amongst themselves ; than reflecting back, that all these men came from *Tafet*, all these I say in *Germany*, *Italy*, *France*, *Spaine*, *Poland*, &c. their tongues are without all doubt derived from thence. So that, as *Italy* had a tongue at *Aeneas* comming thither from *Troja*, and they were descending from the *Grecians*, and the *Grecians* out of *Asia* (whereof *Troja* is a Towne) then brought *Aeneas* the same tongue with him out of that same Fountaine, from whence *Evander* and all the *Grecians* before had fetcht theirs. So before *Aeneas* came, people lived already in *France*, *Spaine*, *Germany*, they were children of the *Grecians*, had their tongue, which grew different in *Italy*, so much more in *France*, *Germany*, *Spaine*, and *Poland*, &c. And so farre you may deny them to descend from the *Latine*.

There is also further easinesse, *viz.* by way of teaching. First, to teach the whole *Ebrev Bible* (every part and

and Word thereof affording some good ground for Exhortation, Doctrine and Learning) so that I cannot commend the ordinary way of teaching onely one booke of it (notwithstanding it hath beene the constant practice hitherto, some teaching *Genesis*, others the *Psalmes*, or the bookes of *Samuel*, *Hoseas*, or some of the *major* or *minor* Prophets, (and this under pretence that these bookes containe in them a great part of the *Ebrev* Bible) never going through it all.) For by that meanes the learner is left to shift for himselfe before hee be able, whereby hee conceives a greater difficulty to bee in it then indeed there is, and so gives it over; not onely himselfe but likewise (either by example or perswasion) deterrs others from undertaking it.

I would likewise have you to teach the *Caldean*, *Targum* of the three Authors, *Jonathan*, *Onkelos*, and *Ioseph* the blinde : together with the *Syriac* and *Arabic* (published at *Rome*,) but hence it may be objected that the *Caldean Targum* is not extant by it selfe but onely in those bibles in folio published by the *Venetians*, *Buxtorph*, both the Kings of *Spaine* and *France* ; To this I answer that it is true, but if this course were taken that I prescribe, and that there were professors (established by authority) that would teach them in *English*, (and that every day throughout the yeare) I doubt not but that the Citizens would most gladly bee auditors and buy the books, which the Booke sellers would most willingly get printed so soone as they shall perceive a certaine gain to come in by the plentiful vendung of them.

Farther I wish my Orientall Professor vould first, teach my Generall Grammer with the essentiall part of it, viz. consonants in Orthography, and Analogy or Erymology : secondly, teach the whole *Ebrev* bible vvithout points exercising his Schollers to de-
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pend onely upon the consonants, they giving the full sence) and upon all occasions to tell them that the pronounciation is not materiall to the words or sence, and that all tongues differ (amongst themselves) in point of pronounciation, still increasing by every mile (though not observed) even as the Sun proceeding every moment upon the diall is not perceived till it hath past some certaine time, so here the difference of the pronounciation will not so well be observed in few miles as in 50, or 100, or more. Yet if the professor do meete with such as will have the vowells and accents (which indeed is but a burthen without profit unto them) I advize him to ingraft into their mindes that Orthographicall ground worke which the *Jewes* did esteeme needfull to have, *viz.* in *Ebrev* and *Calde* 13 Vowels (when five (as by the *Syrians*) would have served) but in Analogy or Etymology to shew diligently their *mutation*, long into short, and short into long, *permutation*, long for short, and short for long: and *contraction* or *abjection* of any of them long or short. And because hee cannot shew that perfectly before he have set downe what Vowells there were in this or that place (all the Grammarians having left that out) he may take a delineation thereof from my *Larine* delineation, page 73. 74. *tit. Anal. Specialis.*

And likewise I advize him to go a different way from that commonly used for *Ebrev* (with such disciples) because they will expect a Grammaticall Analysis of the words.) *viz.* take *Buxtorfs* *Ebrev* Dictionary Printed here at *London*, and resolve all his examples by these Grammer precepts that I have given and thereby hee will doe his Schollers more profit then with the greatest booke in the bible, because in none of them doe occurre all the Radixes, extant in the Dictionary: for there is observed not

onely the Alphabeticall order of the rootes, but also that most necessary Grammaticall order of the Tenses, persons, and orders, (though not in the same order that is in my Grammar) the order herein doing neither good nor hurt. Or if yet a shorter way must be had, then take *Tossanus* little Dictionary upon the *Psalmes* and do therewith as before; and for the *Calde* take *Buxtorfs* Concordance where at the end hee hath set downe all the *Calde* words occurrent in the bible. Where you will finde the essentiall parts, *viz.* of Consonantes to be according to Grammaticall precepts, and for the Vowells you will finde the distinctions of long and short to be forgotten by those late *Iewish* punctators. For the *Syriac* go the same way in *Crinesius* or *Trostius* Dictionaries upon the New Testament. In *Arabic* the Grammaticall Analyticall way is farre more easy: and as yet there is not any Dictionary extant thereof either upon the Bible or *Alcoran*, but upon the latter I expect one speedily.

This fundament being once well layed (which will make the following worke easy) let the Schollers first read, and give the interpretation of, 1, 2, 4, 5, 8, 10, or more Chapters every day, beginning with *Ebren*, and then with *Calde*, *Samaritanic*, and so on untill they have gon through the Bible therein, 3 or 4 times, if possible, in a year. Secondly, let them make some small exercises (as some little story, sentence, fable, or at the highest an Epistle) in every distinct dialect of this tongue. Thirdly, let them make *xpouds*, (as *Aphthonius* calls them; in his *Progymnasmes*) Orationes, or Discourses in the Tongue. Fourthly, let them take some *Rabbins* workes, and bring them into Artes and Sciences by way of common place referring unto the number of the leafe; *Columns*, and line. This worke will be very usefull hereafter not

onely for themselves but also for the publike ; for thereby Christians may the better shew the *Jewes* their errours in Arts as well as tenents in Divinity, and so bring them to Christ. *Fifthly*, the same thing may be done on the *Talmud* which the next year will come out at *Amsterdam* in 4^o to be bound up in 6, or 8 volums.

It is further to be made easy by a good way of learning which here is written in respect of the most who cannot here the Professor, or have a Master at all, unto those I will give this counsell ; That yea would resolve never to give over the study of it untill you have obtained it perfectly , and you may doe it if you will follow this way. *First*, (if you understand *Latin*) take *Arias Montanus Ebrew bible* with the interlineary *Latin* version, good for two reasons 1. because the order of the *Ebrew* words are now and then differing from the *English* , and common *Latin* translation, 2. because the roote is written in the margent whereby you will be presently inabled to use any *Ebrew* Dictionary. If you understand not *Latine* then take an *Ebrew*, and an *English* bible (without expecting any *English* Dictionary , for it will serve in stead thereof) observing the transpositions of words which will not be difficult because not frequent. Begin with the first Chapter of *Genesis* (never with the *Psalmes* for they being written in a poetickall strayne are to hard for a young Scholler) thus. *The first verse hath seven words* : *Bresit in the beginning* : here *B. signifies in* : *resit* : a, or *the beginning*, it is a Noun *bara created*, it is a Verbe : (here you see a transposition) *Elohim* : God, a Nowne : *et* : *the*, a Noun : (which (as is frequent even in the *English* tongue) was left out in the first word *resit*) *hassamayim* *Heaven* a noun : *vet* : *and the*, a noun, with *u* ; *and*, *haaretz* *the earth*, a noun where *e* or *h* notes *the*, in this verse besides six full

full words, viz. five Nounes and one Verbe, you have three little words, viz. *b* : *in*, *e*, or *h* : *the*, *v*, and these three and those six, (together nine) vvords, vvill presently carry you a great way in the Chapter ; and so continue till you come thorough the whole bible ; Regard not the Vowells so much as Consonants, for if you finde *aretz* or *eretz*, *Lamek* or *Lemek*, *Habel*, or *Hebel* it is not materiall. And to that purpose (if you finde your selfe strong enough) buy the bible without points for by that meanes you will have gayned halfe the vvorke vvwhich otherwise you must have vvith Vowells and Accents. You need not care vvwhether you pronounce it right or vvrong, for at this very day the *Jewes* differ among themselves therein, and why then shouldest thou binde thy selfe vvhen thou mayst be free ? Regard not the Accents at all, for they are but superfluous fancies. When thou hast gone through the first Chapter in the *Ebrev* Dialect, do it in *Calde*, *Syriac*, &c : therein taking notice that the different words are Synonyma's, for example *bgad-min* is synon. to *bresit*, *bra* and *bara*, is the same. *Thovah* to *Elobim*, *yat* and *et* the same, (as by this rule : The quiescent Letters, viz. *a*, *v*, *y*, *e* or *b*. doe frequently change without altering the signification.) *Smayya* the same vvith *Smayim*, *arba* the same vvith *aretz* (it may be that *ayin* is constantly in *Calde* mistaken for *rade*, or else changed thereinto. The *Samaritan* is the very same *verbatim* vvith the *Ebrev* throughout the pentateuch, but onely in some places where those *Jewes* vvwhich vvvere called *Samaritans* (in *Luke* 10 : 33. 17 : 16. *Iohn* 4 : 9. 48. and divers other places) did differ from the common reading of the Law. In this way you may exercise your selfe in the essentiall part of the Grammer, viz. Consonants, leaving the Vowells and Accents : vvwhich notwithstanding I have set downe in my Grammer, and (as yee may observe

takes up the greatest part thereof, for *ad superflua sudatur*, sayes *Seneca*) because every body will not bee content without them, though many Schollers have left this study by reason of these superfluities.

Now thus farre I have spoken my minde concerning this. One orientall primitive tongue, (comprehended under the name of six tongues, *viz* *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic*, and *Ethiopic*) the mother tongue of the whole World: onely I desire to leave with the courteous Reader some generall notions about the tongues. First, *A tongue may be general and yet not vulgar*. Which not being observed, makes the common people believe that this or that, is the Mother tongue, here or there, as for instance; The *Greeke* tongue was spoken (as is recorded by *Strabo* in his 14 booke) by the *Galatians*, *Carians* (a people of 16 severall Nations) *Cataonians*, *Cappadocians*, *Galatians*, *Meonians*, and *Sydians*. All Provinces of the said *Carians*. Yet *Hierome* and *Exphorus* affirme, that *Greeke* was not the vulgar or native language of these parts, but they had their peculiar and naturall tongues, so that of these 21 Nations of the *Carians* there were onely three *Grecians*, all the rest used there owne native orientall tongue which (because different from theirs) the proud *Grecians* called *Barbarous*. This being well observed will cleare up many doubts about particular tongues. Secondly, *Wee must looke at the writings and not pronunciations of a people*. So that although never so many Authors affirme that this or that tongue are different from each other, and ground it onely upon the pronunciation, they will not bee able to make good their position: for even here in *England* (as also in other Countreies) there are not any two shiers that pronounce the Language in every respect alike, and yet

no man attributes to every shire a severall language. Thirdly, *Wee must looke to the radicall writing of a word*: this hath beene excellently well practised in the Orientall primitive tongue, but never yet or very slowly in the derivatives. Which if once performed would doubtlesly make us able to judge of tongues more rationally in generall, to give the etymology of a word more exactly. Fourthly, *The diversity of Characters make not a different tongue*. For even in one and the same tongue every man writes severally, and as it pleaseth himselfe, viz. One man formeth them thus, and another so. Fifthly, *The unity of the Characters make not divers tongues become one*. As wee see in *Latine, Italian, Spanish, French, Poland, Hungary, Irish, English*, and the *Hurones* with other people in the West Indies who since the comming in of the *English, Spaniards and French* have learnt the *Latine Alphabet*, and it may be in time all the West Indies will get and make use of the same Character. Yet it cannot bee thought that so great a part of the new World (lying opposite to our three knowne parts of the old, *Asia, Africa, and Europe*,) should not have many different tongues. Sixthly, *All tongues will participate in some things with their Neighbours*, for as it is in other actions so it is with man who being ζῶον πολιτικόν, a sociable and tractable person is sensible of his owne want and others abundance in divers things: whereby we are constrained to borrow and lend one of another. This being so common and so necessary in any society of men, is performed before wee take notice of it, and because it is naturally inscribed in us wee do it constantly and willingly making no scruple at it. And seeing nothing costs us lesse then the lending of words, and more needfull (to deale with strangers) then borrowing, that makes a dayly trade between tongues and tongues in all the

World. Seventhly, *Authors, names, and tongues, will afford good ground for the unity or diversity of them.* As for instance when *Gesnerus* (that learned, and extraordinary painfull man in *Switzerland*) *Angelus Rosca, Postellus, Masius, Bibliander, Schindler, Mart. Galeotus.* And divers other learned men do affirm, that the ancient *Punic* tongue (spoken in *Africa* about the time of *Plautus* and *Augustine*) was *Arabic*, viz. that tongue which is at this day vulgar in *Africa*; And that many words thereof exrant in severall Authors (as that in *Plautus* his *Pœvulus*) will appeare to be of the same essence with *Arabic*, who will hereafter argue that these learned men were possessed with a phantasy as it hath beene heretofore done, or that the name *Phœicians*, and *Punics* are not judiciously argued to bee the same people for descent, like father and children, and therefore one and the same tongue, yet in way of weight I will place these three contrary and conclude, *that the Tongue, the name, and the Authors together do yeald a good ground to judge of the unity or diversity thereof.* Eighthly, *The situation of a Country conduceth much to the right judgement of a tongue.* As for instance the *Persic* tongue is very hardly believed to bee of kindred with the *German* notwithstanding that many words are the very same, or almost the same with one another. Ninthly, *A Tongue cannot suddainly bee made native.* For that which is already in use and every day practised will not easily give way unto a new one especially if it be different in essence. Tenthly, *A Tongue suddainly arising is the native Tongue.* When a people are quiet and not active either in Warre, merchandize or shipping (especially if farre distant) men will not regard their tongue, but let them bee active and shew themselves abroad, and then they will be presently taken notice of, when therefore the *Arabic* tongue.

tongue (as authors weakly affirme) had over-runne so vast a space of above 3000 English miles in length, from its East the Persian Gulfe untill the last place of Affrica West hitherwards, and that with ease, and without the groaning or murmuring of the people, as lying under the burthen of a new tongue, is not this sufficient to convince us (Europeans), who are ignorant in our homebred tongues) that without doubt this hath been the naturall and native tongue.

Eleventhly. *The derived tongues in Europe make up only one body of a tongue, alwayes varying, but never wholly decaying.* As the Originall and Primitive (opposite to the derivative) is yet remaining, so are also the derivatives, and not yet lost. For as long as the Analogy of Adam remaines in men, so long will the Analogy of the derived tongues remaine in E-brew, the accidentalls whereof being many in one age, are but one in many ages : And I wish that hereafter it might be considered how much nature workes in this behalfe.

Twelfthly. *No Country populated is void of a tongue.* For where there are men, there must be a tongue, and hence that proverb is true, *Non datur vacuum in rerum natura, there is nothing void in nature.* Wherefore it is unsound to say that this or that Country having before no tongue, hath in time gotten this or that.

Thirteenthly. *Wee must not rely only upon History.* This I confesse, belongs unto the name Authority, so that it should not have made a new proposition. But because every one looks not upon History as an argument from Authority, (especially the Author being behind the curtaines) and I professe not to write here exactly logically, but only by way of Essay. I thought good to set this apart from that of Authori-

ry, others having done it before me. Neither this nor that must be looked upon so farre as to dote upon either of them, especially when other men have better grounds (in reason) from the very tongue it selfe. As for instance, if Historians affirme it never so confidently that the *Punics* were of a different off-spring from the *Arabians*, and that it is onely a thousand yeares since that tongue was by the *Arabians* brought into *Africa*. Yet because wee know that the *Arabians*, and those from whence the *Punics* did descend (*viz.* the *Phœnicians*) were of one tongue, we know that it is an unsound assertion to say that the ancient Punic tongue is not the same with Arabic spoken at this day in *Affrica*.

Fourteenthly, *The Primitive tongue never alters its nature.* This proposition is not much thought on by Authors, when they conceive that the Orientall tongue doth sometimes change from pure, to impure, from learned, to unlearned and vulgar, sometimes increasing, and then again decreasing: But this cannot be so because of its primitiveness, whereby it is simple, and will not suffer such gradations and declensions: For by their singleness they are more strictly bound unto the consonants, and lesse unto the vowels, their changings and castings, than the unskillfull of them can conceive.

Fifteenthly, *All derived tongues are changeable.* So that if the Occidentall, Meridiall, or Septentrionall tongues would consider this, they would not claime such a prerogative above the primitive. A derived tongue will vary in the generality, and conceived pureness and elegancie, and cannot remaine constant. Because, First it is derived. And secondly, it hath a vast variety of pronunciation expressed in all their writings, both in vowels and consonants.

Sixteenthly, *A strange tongue howsoever it may endure*

dure for a time, it cannot continue for ever. We have an example hereof in the Greek tongue, which spread very farre, especially towards the East, viz. in Syria, Palestina, Cilicia, part of Mesopotamia, and Arabia as is affirmed by Hierome: the dialect thereof being taken from Tyrus (for Syr, Sur, Dyr, Dur, Dor) was called Doric. But yet at the inundations of the Turkes or Sarazens it came to ruine; having been a stranger there for about 7 or 800. yeares.

Seventeenthly, A tongue that rises in a country, and casts out a knowne strange tongue, is the true native tongue though formerly unknowne. Hierome in the Proem upon the second booke of his comment upon the Galatians sayes, that part of Arabia (which must needs have had the Arabic tongue) spake Greek: hence it followes that Arabic was the vulgar speech thereof, as Syriac of Syria.

Eighteenthly, Diversitie of a climate, ming'ing with strangers, and vast of time, may doe much to change a tongue. It is not the confusion of Babell, and the punishment of the Sinar rebels that is hereditary unto us (in the multiplicity of speech) as Adams corruptions are, but those three things I set downe in the proposition. For had there never been a confusion at Babel, this multiplicity of tongues would have been. The Scripture, Calde paraphrasts, Sibyls and all speake of one tongue, not many. No man will deny that there is a multitude now, but whether from Babel or not is the question, which I determine negatively, *It is, but not from Babel.* Nor is Augustines reason right, *pro peccato dissensionis humane*, for the sin of man disagreeing; not only different dispositions, but different tongues came into the world. For Cayn and Habel, (or Hebel) disagreed, (but there was no such punishment) and so by degrees this disagreement grew hotter and hotter, insomuch that in 1656. yeares,

1656. yeares there grew such a fierce fire, that all the water in the world (much lesse a confusiou of their tongues) but the whole cataracts from heaven must breake out to quench it. Nay there was rather a contrary nature, in those at Babel, for before the deluge they could not agree, but after it they conspired to bee together in one place. *Cum quisque principatum rapit, when every one would govern*, (as *Austin* thinks) was rather before the deluge then after it, for it is without warrant of Scripture, for there it is not said that every one did strive at Babel for dominion. Nor was it (as *Abidenus* did conceive) to make them a way unto heaven, a childish conceit. Nor for feare of another (perhaps) ensuing deluge, as *Iosephus L. 1. de Ant. Iud. ca. 2.* thinkes. Nor for feare of the consumption of the world by fire. Nor upon that false reason of their certaine agreement for Idolatry, (which the *Jerusalem* translation holds forth) by the phrase of *preparing an everlasting name*, a phrase too common in all languages to be here understood for that fearfull name of God *Almighty*, as is to be seen in the *2 Sam. 18: 13. Es. 63: 12. & 14. Jer. 32: 20. Dan. 5: 15.* Nor because they feared a confusion or dispersion to come; but because they would live altogether in one Kingdome, and set up at *Sinear* the Residence for their King, and get for themselves an everlasting name, which being against the counsell of God, (who would have them to fill the earth here and there) he did disperse them with that temporary variety of pronunciations whereby they were not able to understand one another, though the tongue remained one and the same, no new tongues then coyned, no new languages then on a suddaine arising, the variety of their pronounciation being abundantly sufficient to disperse them, which was the intention of God. One tongue being before the

com

confusion of Babel, one in it, and one after it. For the Ebrew word שפף *shafah* signifies a lip, is contradistinct in *Genesys* 11: 1. to דברים *dba-*
sim words. This is the *matter* and the *forme*. The tongue speakes, the lip formes it. Yet these two organs in our mouth are contradistinct, for the tongue is not the lip, nor the lip the tongue, and the tongue letters are different from the lip letters (as all Ebrew Grammarians shew) and so they are also opposed *Psal.* 12. 4. *Who have said, with our tongue will we prevaile; our lips are our owne, who is Lord over us?* and *Pf.* 140: 3. *1 Corin.* 14: 21. We have but one tongue, though two lips; one tongue, but divers pronunciations. And the scripture tells us that God did not confound the tongue (lesse tongues) but the lips, the instrument forming the pronounciation, not of coyning words. *Alydenus* by *Eusebius* and *Cyrillus*, expressly oppose these things also. *Τίς δὲ ὅτις ὁ μολῶν* upon those which hitherto had beene of one tongue *ἐκ θεῶν πολύφωνον φωνὴν ἐποίησαν* there was cast upon them a variety of sound or pronounciation. And the *Sibylla* by *Iosephus* speaks onely of the pronounciation *ὁμοφῶν ὡς μὲν ὅλων τῶν ἀνθρώπων πύργον ἐκδόμυσαν*, when all men had but one sound or pronounciation, they built a Tower, so that in our English the translation should run thus. *Further, the whole earth was of one pronounciation, and that of the same words.* 2. *Therefore came it to passe, &c.* If this be rightly (and I thinke it is by me) considered, I am sure no man will think that I have rendered the least word contrary to the mind of the holy Ghost in the Scripture, and many false suppositions being thereby taken away, will make an end of many endlesse questions about the escape of the Ebrew, as when, where, and how confounded or lost.

Nay these three reasons have beene briefly touched by that worthy and learned author *Edward Brerewood*, in his enquiries touching the diversities of languages in two places first page 51. *The Punic tongue seemeth to me out of question to have bin the Cnaanitish or old Ebrew language, though (I doubt not) somewhat altered from the Originall pronunciation, as is wont (1) in tract of time to befall (2) Colonies planted (3) among strangers farre from home.* Again page 57. And certainly touching the difference that was betweene the Ebrew and the Punic, I make no doubt but (1) their great distance from their primitive habitation, and (2) their conversation with strangers among whom they were planted, and (3) together with both the length of time which is wont to bring alteration to all the languages in the world, were the causes of it.

Nineteenthly, *The Ebrews and Ebrew tongue are not denominated from Eber.* The text *Gen. 10: 21*, translated runnes thus. Concerning Sem (born to be the Grandfather of all the progeny beyond the River, brother of Yafet the Elder) 22. The sons of Sem were Elam, and Assur, and Arfacad, and Lud, and Aram. 23. But the sonnes of Aram, Uz, and Khus, and Geter, and Mas. 24. But Arfacad begat Salakh, and Selakh begat that Eber. 25. But to Eber was borne a twining of sonnes: the name of the first was Feleg, [division] because in his dayes [nistega] there was divided the whole earth, but the name of his brother was Joathan [the little one]

Upon this place have the Jewes constantly built the title of their name and tongue, but in my weak judgment, without reason. Nay Abraham in *Gen. 14: 13*. is also called *חַיְבָרַי* *Haibrai*, the stranger from beyond the River [Frat.] which is unreasonably translated, the Ebrew, as if hee also tooke his name from

from *Eber*. The reasons given for this opinion are these. First, if the word came of *Aber*, rather than *Eber*, the word should have been *haabri*, not *haibri*. I answer, 'tis true, but there is no such word as *Aber* a passe, but *Eber*, that proper name it selfe denotes a passe. Secondly, *Eugubinus* sayes, because they terminate the names of nations and kindreds (descending from proper names) in *Tod*, as *Tbudy* from *Thudab* a Jew, *Amalg* from *Amaleq* an Amalekite. Therefore this name *haibri* is most like to be derived from the proper name *Eber*, and to signifie the *Ebrew*. I answer, in the very same chapter, viz. *Gen. 10.* there are 21 names of Nations, viz. in the 4. v. *Kittim*, *Dodanim*. 6. *Mizrayim*. 13. *Ludim*, *Anamim*, *Lhabim*, *Nafrukchim*. 14. *Fatruschim*, *Keshlukchim*, *Flishim*, *Castorim*. 16. *Ybusi*, *Emori*, *Girgasi*, *Khiuvi*, *Arqi*, *Shini*, *Arvadi*, *Zmari*, *Khamati*, *Cnaani*. Are all these derived from proper names, and none from appellatives? Thirdly, that *Abraham* was called an *Ebrew* of *Eber*, because all those, and none but those that continued in his faith retayned the name. I answer, that we have not any place in Scripture which commends *Eber* for his faith. And therefore *Abram* may not receive this name upon an uncertain conjecture, when we have an infallible reason why called *haibri*, and that is this. That *Abraham* being in *Mesopotamia* or *Aram Naharayim*, (which place he and his servant in *Gen. 24: 4. 5. 7. & 10. v.* called his Country, because hee had dwelt there with his then dead father, and yet living brother *Nakhor*) was called away from *Kharan*, from his brother *Nakhor*, out of the house of his father to goe into *Cnaan*, where he was a stranger, ; and so all along in *Cnaan*, *Egypt*, and *Elon Mamzeh* he was called from being a stranger, a passenger: the *Cnaanites* not regarding or happily knowing any thing of *Eber*. To be short, *Abraham* was

not

not esteemed or called by those Heathenish *Cnaanites*, an *Ebrew* with respect to *Eber* (of whom perhaps they knew nothing) but from his being a stranger, a forrainer, a passenger, a Highlander, a Sojourner, a beyond-sea-man, whom the *Arabians* call *Ma-wara-nahny*, and in *Latine* wee finde *Transylvanus*, *Trans-Isulanus*, and by the *Italians* *Tra-montano*. The reason is rationally drawne. First, from the common fashion of all people to call a stranger and forraigner, not from his father (who usually they know not) much lesse from his seventh Grand-father, and yet least from an unknowne man who was borne 270 years before. Secondly, from the holy Ghost out of the mouth of a dying Martyr, *Acts 7.6.* And God spake on this wise, that his seede should sojourne in a strange Land. His seed should bee called a sojourner why? Because in a strange Land, Thirdly, none were called *Ebrews* from *Eber* before *Abraham*. Fourthly, *Abraham* himselfe was not called so before hee came over the River into *Cnaan*, and although hee be not called a stranger in all the 12 and 13, and untill the 13 Verse of the 14 Chapter, it must not seeme strange, because of his most valiant and strange victory over foure Kings, (under one whereof he was likely borne) and relieving five Kings of his dwelling Country. *Moses* sets downe first that contemptible name, which hee had before and now *κατ'ἑξοχὴν* became more renowned. But to make it more cleare whither the Nation of the *Jewes* could be called *Ebrews* from *Eber* or no, I will give you all those places where that name is used in the Old Testament, but before I doe that I would desire you to consider what *Iosephs* Mistris knew of the 10th Grand-father of her servant. Whom she loved (not because descending from *Eber*, nor because a stranger,) but because beautifull, that grace in him did suppress all that contempt usually following a stran-

ger.;

ger; nor did shee aggravate her accusation against him to her Husband as being of the race of *Eber* (of whom I dare say they knew nothing) but because a servant, and a stranger. The places I give you here at large, *Genesis* 14:13. 39:14. 17:40:15. 41:12. 43:32. *Exodus* 1:15, 16, 19. 2:6, 7, 11. 13:3. 18:5. 3:7. 16:9. 1. 13. 21:2. *Deut.* 15:12. 1 *Sam.* 4:6. 9. 13:3. 7. 19. 14:11. 21. 29:3. *Ier.* 34:5. 14. *Iona.* 1:9. And that *Aber* notes a passing over a River (as *pasah* to passe over a Country) see the place, 1 *Sam.* 13:7.

ועברו את הירדן ארץ גר וגלעד *Veibrim aberu et hay-yarden erez gad ugilad.* And the *Ebreds* did passe over the River *Jordā* into the land of *Gad* & *Gilead*. So that I conclude that neither *Abraham*, *Ioseph*, nor the *Jewes* (in generall) nor their tongue had the Name of *Ebrew* from *Eber* in whose family they will have his faith to remaine, (and when this tongue was divided, it was wholly preserved in his family. A contradiction of dividing one thing so, as that it yet remains whole) whereas they also confesse and cannot deny that the *Toqthanites*, *Tismaelites*, *Idumites*, *Mabites*, *Ammonites*, *Madianites*, and *Amalegites*, do belong to that family, but have neither his faith nor tongue. So that wee see the folly of the new *Jewes*, and our old Christian *Ebrew* professors in believing that the *Jewes* speak Oracles. Twentieth, *Ebrew*, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Ethiopic*, are of one and the same antiquity. This proposition takes away many superfluous questions, and unreasonable answers of many Authors that have hitherto handled this subject. For if *Ebrew* were chiefe in *Cnaan*, then I am sure *Arabic* would be the elder, because first inhabited as lying neerer *Babylon*, but because they are all but one (and using onely divers Synonima's which shews not the difference but largenes of them) there is none of them elder or yonger then other.

And

And thus have I done, Courteous Reader, about this, the most excellent, ancient, primitive and Mother tongue of all the World. And to learne that tongue is to learne the fundament of all things, as in Histories the names of Cities, Provinces, Kingdomes, Rivers, Plants, Trees, and Beasts, the ground of many fables whereof the *Romances* both old and new are full and too full. Nay because I am not able to speak fully enough about the usefullnesse of this Orientall tongue, I will here set downe a part of the very words of our grave and judicious Ministry of London, in their petition to bee humbly presented to the honorable Court of common counsell, subscribed by the appointment and in the name of the society of Syon-Colledge, Jan. 12. 1647.

That great and glorious appearance of our Lord Iesus Christ in his Churches, by his spirit and power (so often foretold in the holy Scriptures) for the calling of the Jewes, which belong to the election of grace, and for bringing in the fulnesse of the Gentiles, that all the Kingdomes of the Earth may become the Kingdomes of the Lord, and of his Christ, seemes to us, to be now comming upon the wing in the midst of those formidable concussions of all Nations, to make way for his glory, that the Earth may bee filled with knowledge of the Lord, as the waters over the Sea. As a prelude and preparative to this great worke, we observe, that generally other Kingdomes, Commonwealths, and Cities of eminency and honour begin to looke towards the study, and advancement of the Orientall Languages with greater care, than in former ages, as it were by a secret instinct and strong impulsion, making ready to receive of that blessing and grace which wee cannot fully describe yet confidently expect. Hence it is that not onely in Italy and Spaine, but in Germany, France, and Switzerland the Netherlands and other states, the Magistrates

strates are zealous promoters, and magnificent patrones of the illustrious Professors, and profession of those tongues, with honorable maintenance at the publick charge. The too great defects of able and profitable Professors of those tongues in this Kingdome (except in the Universities) the strong apprehensions of many men of the difficulties of attaining those Languages, together with the small successe of the various attempts of sundry Smatterers in those studies (which have rendered them both obscure and contemptible) do plainly declare the great necessity of publick countenancing and advancing more apt and effectuall meanes, to facilitate and carry on so great a work. Manifolde and inestimable are the benefits of it. Thereby shall industrious men see more clearly with their owne eyes the very minde of GOD in that same Tongue, wherein himselfe uttered it, and bee not onely better settled in the truth of our owne Translations, but able to understand those ancient versions of the holy Bible in those learned Languages, and other Authors of worth and use, as also with greater advantage to converse, and traffic with the Eastern Nations in their owne Languages, which marvelously winneth upon the Natives of any Kingdome, where ever Travailors or Merchants come. Besides it will greatly propagate this kinde of learning, whereby not onely the present age, but our posterity will be more capable of the spirituall advantages of the Jewes conversion, if not to contribute to it. So farre that passage of the Reverend Divines, My very much honoured, esteemed and beloved brethren and Friends.

I will adde only one word concerning Arabic, viz. because it is the same tongue with Ebrew, I desire my curteous Reader to lay aside all ill opinions and preconcept fancies concerning this tongue, because it is the tongue of the Turks. For it is not their true and naturall tongue but (as they descend from the Tatars)

A Discourse Concerning

The *Tatars* they have the *Tatar* for their Mother tongue but because the grand Signiour or Emperours government spreads over *Syria, Arabia, Egypt,* and all the *Mediterranean* Sea-shore of *Asia* and *Africa*, (except onely *Asia* the lesse) speake the *Arabic* tongue and are for the most part *Mubammedans*, knowne to us by that generall name of *Turks*. Let us not scorne this tongue but rather rejoyce that wee have such a considerable progresse of it (not onely under the name of *Arabic*) diligently advanced not onely by *Germanes, French, Italians,* and Low *Dutchmen*, but even by *Englishmen* themselves, partly by setting up particular professors for this tongue in both Universities *Oxford* and *Cambridge*, the latter being honorably upheld by that renowned Citizen, And right Worshipfull, Alderman *Adams*, late Lord Major of *London* my especially respected and beloved parron and Friend; partly by giving and bestowing an infinite treasure of this kind of Manuscripts upon both Universities, lately by the Parliament; and by that worthy and Honorable Knight Sir *Thomas Wroth*, unto the Library of *Sion Colledge* here in *London*, partly by elaborating most gallant bookes in this kinde, partly by the dilligent studying of this judicious Nation in them. Let therefore the *Arabic* tongue be commended unto thee, as that wherein lies hid, greater profit then in all *Greek* and *Roman* antiquities, yea as far as piety hath a greater reward then worldly wisdom.

I would I might now prove a true Prophet in this, that God hath left all the innermost parts of *Africa*, unknowne unto us, and us unto them, that when we come unto them, it may be with the *Arabic* printed bible in our hands, thereby to call them to the church of God. *Eng'land, England*, would to God thou knewest the things that belong unto thy peace, but now they

they are hid from thine eyes ! Couldst thou but love the men of *Asia* and *Africa*, (as well as thou dost their Sylkes and pretious Stones,) give them the *Ebrew*, and *Arabic* bible, teach them thy Art of printing and receave from them their *Arabic*, and *Ethiopic* rare Jewells of bookes, what joy would arise in the heart of thy children, and what a thankfull minde wouldst thou finde amongst these ignorant men. An infinite treasure is not necessary to bring this to passe, one weekes revenews of the excise would do it. Nay let but those gifts (dedicated unto pious uses) be rightly bestowed, and there would be no need of a new supply. All the ports of *Africa*, and *Asia* will admit you with the *Arabic* bible. And if yee had thousands thereof, *Turkes*, *Jewes* and *Christians* would buy them of you in *Asia* and *Africa*, if you would but go unto those parts where the grand Signor of *Constantinople* hath not so great authority, or else to the *Ethiopians* (who are Christians like us) and so from behind the *Muhammedans* bring in their printed Bookes.



FINIS.

Postscript.

C^{VI.}ourteous Reader, I confesse ingeniously, that I have beene deceived in the true Arnobius upon the Psalmes, but yet according as I learned in from Erasmus Roterodamus in his preface to Pope Adrian the VI. set forth at Basil Anno. 1522. in folio. But his Grace, My Lord Primate, was pleased to informe mee, that this Arnobius upon the Psalmes was not that Africane Arnobius living about 300 years after Christ. And hence it is that Hierome in whose age hee lived, spake honorably of his writings adversus gentes, but that upon the Psalmes hee could not mention, because this Arnobius the author of it was not then living, and therefore by Sixtus Senensis called Arnobius Junior, and that Africane, Arnobius Senior. Nay Erasmus himselfe confesses, this author upon the Psalmes too be so full of manifest Solecismes, ut vix Holcot & Bricot solœcistæ crassius. And then no wonder that this suppositious author should have that foolish mistake of 1000 Nations for Generation, and of 72 Tongues in the World.

Now doth follow a generall.

A
GENERALL
GRAMMER
FOR THE
*Ebren , Samaritan, Calde,
Syriac , Arabic, and
Ethiopic Tongue.*

BY
Christian Ravis.

LONDON :

Printed by *W. Wilson*, for *T. Iackson*, and
are to be sould by him at the Starre
in Duck-lane, 1648.

2
GENTLEMAN
GRANT
FOR THE
LAW, Education, Code,
and
Lawyer's Journal

BY
GENTLEMAN

AD
Printed by W. H. ...
and to be found in ...
in ...

CHRISTIANI RAVII

BERLINATIS
SESQI-DECURIA
Epistolarum adoptivarum

Ex
Varijs orbis partibus com-
missarum

Circa
Orientalium Studiorum promovent-
dorum Curam.



LONDON:

Printed by *W. Wilson*, for *T. Jackson*, and
are to be sold by him at the Starre
in Duck-lane, 1648.

CHRISTIAN

RELIAT

SESO-DECURIA

Variis orbis partibus

Originalium studiorum

Printed by W. B. Jones for J. B. Jones

in the City of London



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Viro Amplissimo atque Excel-
lentissimo, Domino CHRISTIANO
RAVIO, Linguarum Orientalium
Doctōri Celeberrimo, Eidemque Felicissi-
mo, Domino, Patrono ac Præceptorī
atq̃uē colendo, Observan-
tiam debitam.



A est, Vir Excellentissime, Domine
 Observande, Eruditio tua, illaque in
 rem litterariam merita, ut laus tua non
 Eruditorum saltim ora dudum per-
 vaserit, sed infimi etiam subsellij ho-
 mines, & qui primis saltim, quod ajunt,
 linguas Orientales labris salutarunt, atque ad eō me
 quoque jampridem in tui rapueris admirationem.
 Nihil hinc magis jampridem habui in desiderijs, quam
 ut illa mihi contingeret felicitas, ut *BELGIUM*
VESTRUM (Belgium vero quando nomino, com-
 mune omnigenæ Eruditionis Matrem me nomina-
 rentio) ac te, ceu illius ocellum ac sidus lucidis-
 simum videre, animūque variā, quam tu cum alijs ce-
 leberrimis viris in illo profitemini Eruditione satiare

ac pascere aliquando fas mihi esset. Nec fervor etiam iste defedit, sed majora cepit incrementa, quando à contrerraneis meis, *DN. Doctore Johanne Tobia Majore*, sacro-sanctæ Theologiæ in Patriâ Salanâ Professore Publico, Adfines meo venerando, itemque *DN. Hiobo Ludolpho Patritio Erfurtenfi*, Amico meo singulari, aliisque tibi forsitan non ignotis, qui Regionē *VESTRAM* perlustrarunt, nec semel reconditam Eruditionem tuam penitus ac domi inspexerunt, gratissimā nominis Vestri recordatione percepi, eam insuper esse *VESTRAM* Humanitatem, ut cum summā illa eruditione *VESTRA* certare videatur. Quantum putas, Vir excellentissime, cupiditati meæ additum fuisse stimulum, postquam hæc talia non fallace famā aliquā sed ex illorum hausi ore ac narratione, de quibus vel suspicari saltim, quod supra res quicquam dixerint, nefas duco. Is sars è apud me vos videndi ac audiendi excitatus est concupiscentiæ ignis, ut sæpè in animo habuerim, rebus ac rationibus meis omnibus posthabitis, iter ad vos meum maturare, ac desiderio justissimo indulgere. Factum id dudum fuisset, nisi insperata aliqua fortuna interveniens pedem retrahere ac Musis meis hoc in celeberrimo loco domicilium figere jussisset. *Ex* itaque, *ἀνίσταμαι δὲ θυμῷ* in patriâ subsistere induxi a nimum, sed (nam nec nunc desiderium Vos videndi imminutum, nec ulla etiam re imminuetur) tantisper, dum fundamentis studij mei Theologici firmius locatis, bonā cum Patronorum meorum, quos Parentis loco jure veneror, voluntate et indultu adpetitum tandem meum sistere concedatur. Sed nec sic affectus in Vos, Vestrasque summas virtutes me vehementia vinci se patitur, sed fiduciam sibi summe ingentem à *VESTRA* Humanitate, fractisque pudoris ac reverentiæ, quam tantis me viris debere probe novi, claustris foras prorumpit, & hæc levi scripti-

bonis tela ad vos migrat, seseque vobis ficit. Urinam
 vero interpres aliquis ac internuncius accederet com-
 modus, qui cultum erga vos meum ardentissimum ac
 lacrimarum exprimere ac indicare esset potis. Quæ
 enim mea est in scribendo infantia, vereor profecto
 vehementer, ne audaciam potius litterarum hæc prodant
 juvenilem, quam debitum meum indicent cultum. Ast,
 quæ tua, Vir est Excellentissime, cum pari Eruditione
 juncta Humanitas planè singularis, facile spero dabis
 peccato huic veniam: immo & illi impudentiæ, quod
 adjunctas inconditas ac planè puerilis ingenij pagel-
 las philogicas (*Harmoniam perpetuam linguarum
 orientalium Chaldaee Syrae, Arabicae, & Aethiopicae
 Institutiones Linguae Ebrae seu Horologium Schickardi
 accommodatam*) Oculis ac censuræ tuæ submittere
 non erubesco. Neutiquam sanè tale quid vel cogi-
 tassem saltem *thi & qum impudens isw*! nisi è
 proximis *HEC HTII* mei litteris didicissem, Te, vir
 summe, juveniles istos ausus videre desiderasse. Pugna
 quidem non levis excitata apud me fuit, num magis
 observantiam tibi, viri Excellentissime, meam declara-
 rem, & voluntati tuæ modum gererem, quam si pudore
 frudente pagellas istas oculis tuis subtraherem. Vicie-
 tamen tandem verecundiam, tibi obsecundandi
 promittudo: Velim & tuum hic vincat iudicium, ac
 gravem, quam opusculum hoc meretur, censuram,
 decantata ac solita illa tua humanitas. Quæ ego fretus
 te, vir summe, non litteris saltem sed libello etiam
 hocce, quo magis scilicet infantiam proderem, atamen
 simul ardentissimum meum adversus te affectum, ac-
 cedere, tibi que molestus esse non erubui. Tia sal-
 tem rogo & precor: ut ignoscas, vir ac patrone devotè
 colende, valeas, ac faveas Amplissimæ tuæ Excellentiae
 devotissimo cultori,

M. Johanni Ernesto Johannis Filio Gerardo.
 Witteb. ex ædibus Liserianis
 1. Iduum Junii, Anni. 1647. A 3 Clari.

Clarissimo & Excellentissimo Viro, D N. *Christiano Reuvio*, Lingvarum Orientalium Professori Ordinario Amstelodamensi, Domino & Amico meo plurimum colendo & amando. *Euſtath.*

Binas tuas, vir Clarissime, Domine & Amice colende & amande, quarto & decimotertio Maii ad me datas, una cum libris & scriptis benevolè mecum communicatis, & per civem nostrum ad me missis, partim præterito, partim etiam hoc mense, rectè accepi: quæ omnia sanè mihi fuerunt gratissima, animum & affectum tuum erga me singularem testantia. Quod si etiam precium tramissorum cognoscere mihi liceret, Lohens Meritoque illud statim refundere. Donum autem istud, quod per D N. M. Nechtium ad te curavi, mutuum esse nolo, sed æquè bonique consuli peto, promittudinem etiam meam ulteriorem tibi offero. Singulari autem cum delectatione Orthographiæ & Etymologiæ Delinicationem tuam inspicere inter labores meos concatenatos, coepi. Eiusdemque exemplaria aliis destinata, per studiosum quendam Lipsensem, & cum eodem hinc etiam Dresdam & Wittebergam proficiscentem tabellarium, diebus proximis tramisi: eaque, quæ C L D N. Baldovio inscripta erant, ad Eiusdem socerum D N. Doctorem Martinum Gosky, Archiatrum Ducalem, Wolferbyrum mitti curavi. Opto autem, ut brevi plura à te edita ex hæcenus promissis, & cum primis etiam Lexicon Orientale Generale, nec non Etymologiam (præmissa Orthographiâ, quatenus illa præter nuper à te editam adhuc supplenda esset) *Ebraeo-Arabicam* à te conceptam & elaboratam videre mihi liceat.

Aethiop. cum etiam Lexicon Wemmeri, donec melius

melius prodeat, & Persicum ac Turcicum, illud autem
 imprimis, valde desidero. Libenter etiam viderem
 mihi communicari Alphabetum Æthiopicum, Latinis
 vel etiam Græcis, imò etiam Ebraicis literis, & qui-
 dem potissimum in sex istis, numerum literarum
 Ebraicarum excedentibus, expressum, & verè pro-
 nunciationis ac lectionis earundem, ex Psalmo primo
 secundo, vel tertio, aut alio quodam Psalmo, saltem
 centesimo decimo septimo expressum: neque enim
 incerta ista pronuntiatio vel lectio Pockeniana lito-
 rum sexti ordinis seu classis aut stantia, uti Johannes
 Pocken, in psalterio suo quadrilingvi (ubi Chaldaicam
 versionem pro Æthiopicâ appellat) vocare consue-
 rit, per O vel per sva seu scheva scriptum mihi arridet,
 quæ etiam lectorem, & quidem incipientes, incerti-
 tudines relinquit, & usq; tantum addiscenda esset,
 ratione vocum singularum vel potius per certas regu-
 las ex inductione exemplorum collectas: mallempq;
 literas istas sexti ordinis solum sva vel mobile vel
 quiescens habere, si usus id admitteret. Ex prædicto
 autem exemplo, quod desidero, mentem hæc de re
 magis rectius me cogniturum spero. Cumque lectionem
 tuam Arabicam à Trostianâ (quo Cl. Dao, Trostio
 etiam præceptore in Arabicis & Syriacis, Anno 1626,
 hic usus sum, qui lectionem parisiensem professio-
 rum se potissimum sequi aiebat) in ò & Erpeniana
 non parùm discrepare, etiam quoddam vocales videam,
 certitudinem majorem lectionis ac pronunciationis
 tue mihi optarem. De Novâ autem vocatione, quam
 nuper nactus es, in *Sablas buw* Tibi gratulor, eam-
 que Deo, ipsiusque Ecclesiæ, & ejusdem membris,
 ubicunque etiam, & in quacumque Orbis parte illa
 reperta fuerint, tibi & tuis gloriosam, utilem,
 fructuosam & honorificam exopto: Orationis autem
 tue Lectionum Amstelodamensium Inauguralis, de qua
 scribebas, typis, uti spero, vel jam commissæ vel com-

mittendæ exemplum expecto. Cumque intelligam
C. I. D. N. Hortingerum, Professore[m] Tigurinum, eju-
dem esse tecum propositi in tractandis & promo-
vendis Lingvis Orientalibus, fructum etiam commu-
nem communis istius propositi aliquando cognoscere
percuperem. An etiam, & quænam à dicto *C. I. Hor-*
tingero, publicè jam edita sint, scire aveo, ejusque
Scriptum contra *Morini Exercitationes Samariticas*
desidero. Scholas nostras, etiam à studijs *D. N. Parenti-*
tui jam commendatas, meri o mihi quoque commen-
datas habeo; & *Ebræa* quoque in istis doceri saltem
quoad prima necessaria potuisse libenter voluissim:
deque eo, quantum quidem in me erit, ulterius cogi-
tabo & laborabo, Deo eventum commendans. *D. N.*
M. Johannem Eræstum *Gerhardum* etiam monebo,
ut Harmoniam Linguarum Orientalium à se editam
tecum communiqueet. Conatus laudabiles præstantissimi
Juvenis *Jobi Ludolphi*, cujus ad Te literarum communi-
catio perquam grata mihi est, lubenter vidi, eorumque
fructum & effectum præstolor. Opus Biblicum
Gallicum, & quidem in Gallia ligatum, nuper apud
serenissimum Ducem *Brunsuicensem & Lunæburgen-*
sem *Wölferbyti* vidi, preciumque ejusdem cum vestro
conveniens ibidem cognovi. Opus sane tanto Card-
nale dignum, & in Bibliothecas publicas comprandum
& adsciscendum. Inter libros nuper transmissos, omnes
mihi valde gratos, *D. Johannis Cocceij* novam versio-
nem & editionem *Psalterii*, de quâ scribis, ut & *M.*
Ledebuhrij tractatum de consecutione accentuum
(quem posteriorem tamen *Hamburgo* nuper ac-
cepi) non inveni; cujus tamen amissionis causam ad
huc ignoro: priorem tamen istum librum, cum poste-
rior jam hic adsit, adhuc expecto. *Kircheri Lexicon*
Arabico Coptico-latinum ubi excusum sit & ve-
na'e proster, nondum mihi constar. *Psalterium Ara-*
bico Latinum Romæ Excusum jam habeo: quo etiam
pro

pro conservando exercitio hujus linguae adhuc utor
 illudque ut & Psalterium Syro Latinum Erpenianum
 quot annis semel perlego. Parisiensem autem Editionem
 Arabico Latinam psalterij (quam tamen cum Ro-
 manâ convenire puto) nondum vidi: ut nec indicem
 Duvallij parisiinum: si conjunctio istius cum lectione
 Editionis Romanæ mihi proficua esse posset, in usum
 meum istum comparari & unâ cum significatione
 pretij, tam istius, quàm aliorum librorum, quos ad me
 misisti, & in posterum nitres (inter quos etiam liben-
 ter videre & habere cuperem Cl. Salmasium contra
 primatum papæ, Cl. Vossium de arte poeticâ, nec non
 Cl. Barlæi opus de rebus gestis Mauritij Comitis Nassov-
 vij) Hamburgum ad DN. M. Hechtium, si non com-
 modior illa huc rectâ mittendi ad civem nostrum
 Angelicum Odelem (qui aliàs promptam suam opê-
 ram hanc ad rem mihi iterum sponte obtulit) apud
 vos se obtulerit, mecum communicari cuperem. Mi-
 rabilem istum tractatum Anonymi; cui titulus, Ad
 legem & Testimonium, non sine admiratione diebus
 hisce perlegi, atque refutatione Eruditâ & solida.
 Eundem non indignum esse vidi: De communicati-
 one ejusdem, ut & alterius istius Scripti Irenici, de
 cujus autore nondum mihi constat, cum illis, quibus
 cupis, etiam communicabo. Oblatum etiam catalogum
 principum Autorum Musicorum Vestrarum, cum
 primis Sacrorum, unâ cum Catalogo Scriptorum à
 Cl. D. Constantino L'Empereur, nec non à Cl. DN.
 Vossio, Cujus Scripta aliquot jam mihi comparavi at-
 que à Cl. DN. Barlæo hactenus editorum, expecto An-
 R. Jachiadæ paraphrases in *Psalmos*, & reliquæ ejus-
 dem apud vos venales prostant, & quanti consent,
 verbulo me edoceri peto. De reliquis mihi gratis
 ipsemet videris. Cum Fratre tuo DN. Jacobo, causam
 vestri Fratris DN. Johannis hic sollicitante, nuper ipse-
 met hic amice collocutus fui, qui redditum Magdeburgo

fac mihi promittebat : sed nondum reversus est. Nos
& vos omnes Deo devote commendo, hisque hac vice
finis *épposo*. Brunswigæ pridie Johannis Baptistæ, 23.
Junij A.O. R. 1647.

Planissime Tuus Johannes Camman.D.

3. *Viro Clarissimo & Excellentissimo, Domino
Christiano Ravio Berlinati, Linguarum Orientalium
Professori longè Celeberrimo, Amico & Fatori
meo Honoratissimo tradantur cum Salute plurimâ !*
שלום ושלום

VIR Clarissime & Excellentissime ! Ipso die hestern
no à tabellione quodam Guelpherbyiano
Tuas accepi literas, & primas, & longè vel hîc
nomine mihi gratissimas, itemque fasciculum terfissimo-
rum Scriptorum novorum, quæ per temporis angu-
stiam perlegere nondum potui. Legam autem &
relegam omnia & singula impenso studio, & proximâ
occasione pluribus ad Tuam Cl. perscribam, quæ sit
animi mei sententia. Paucis. Miror industriam tuam,
& studium indefessum demiror, quo commune bonum
juvare & promovere satagis. Pro transmissis egregijs
donis chartaceis maximas ago & habeo gratias. Et
optarim sane, ut commodè tibi redhostimenti vel gra-
ti animi indicinæ loco remittere possem meam *Me-
dullam Grammaticam*, sed profectò non video, per
quam viam aut quibus medijs Hamburgi prostat apud
Zachariam Hertelium Bibliopolam, item apud Johannē
Neumannum Bibliopolam : ubi vidi pronuper his ce-
oculis meis, cum essem Hamburgi mense Martio. Nihil
in eâ Medulla meum est, nisi quædam observationes,
& Methodus peculiaris, quæ verò tuæ claritati non
probabitur sat scio & colligo ex *Delineatione Ortho-
graphiæ & Analogiæ* tuæ ad me transmissæ, quam le-
viter

viter inspexi tantum. Utinam modò recte assequi possim mentem tuam, tuumque institutum, quod spero fore, si à capite ad calcem, quod dicitur, legero atque relegero: itemq; si Manuale tuum concordantiarum accepero. *Darauf warte ich mit Hertzlichem Verlangen* (quod ego corditùs expecto.) Neq; interea temporis vel literulà unam scribam in Medullà meà Lexici & Concordantiarum, ut ne frustra à laborem. Quantum potero, & si per ingenij atque iudicij meī tenuitatem potero, legam vestigia à mē Claritate in scriptis istis mihi pressa. Interea salve & vale, meque, quod facis, ama tui amantissimum & studiosissimum, tuarumque claritati addictissimum M. Johannem Baldovium.

Neoburgi dabuntur ad visurgin.

6. July, 1647.

4. *Ornatissimo, Clarissimo & Doctissimo Viro, Domino Christiano Ravio Berlinati, Amico singulari.*

Clarissime & Doctissime Vir, Binas à te literas accepi, unaque libellos genuinum ingenij Raviani foetum, & affectus singularis iudicium. Non potest vividum illud & igneum ingenium otio intelli torpescere, imò non novum & inauditum aliquid moliri. Utinam non sibi desint Linguarum Orientalium studiosi, quo proficiant, quibus tam benigne à te consultum est, ut proficere possint. Concordantiarum compendium à te elaboratum avidè expectamus, Opus, haud dubie, usus singularis omnibus ~~et~~ *et* futurum. Praecepta etiam Grammaticae, ubi Methodi tuae utilitatem demonstrationibus suis confirmatum dederis, spero, quo à tironibus minorum cum tedio hauriantur, totò, omnià accuratiori ~~et~~ *et* in facile aliquod compendium redacturum. Noli enim, eam esse saeculi otio-

seculi otio suo faventis indolem, ut librorum utilitatem
 hic virate fere aestimet. Quamquam non in presenti-
 in *δίοι πύλαιοι* gratiam aliquid, quod posteris pro-
 cessu possit, onitendum putem. Inter arma apud nos
 latuisse & filuisse prorsus Musas Arabicas non mira-
 beris. Si Deus (quod pro bonitate sua quam maturissime
 praestet) malis hisce finem aliquando dederit & vitam
 concesserit, conabot pro virili meâ eas in publicum
 iterum producere, quamquam fautores paucos admo-
 dum illis spondere ausim. Vale clarissime Ravi, ne-
 que amare perge, *والسلام* *والسلام* vella am.

Oronij. Jul. 16. 1647. *العبد الفقير* *ilabd ifaqir*,

Edwardus Pocock P. S. Cum hæc scriberem, audio
 & tertias à te mihi literas in manu studiosi cujusdam
 Germani esse quas hodie ante abitum meum, acceptu-
 rum me spero.

5. *Eruditissimo ac Clarissimo Viro, DN. Christiano*
Ravio, Linguarum Orientalium Professori Dignissimo.

Gratias tibi ago ex animo, vir Eruditissime, pro
 humanissimis tuis literis, quibus ad amicitiam
 me ultio invitas, maximi eam, ut debeo, faciens,
 ac nihil omisurus eorum, per quæ constare tibi possit,
 in quo apud me sis pretio, quum ob alias virtutes, tum
 ob Eximiam illam ac reconditam in Lingua sacra,
 mihi adeo chara, reliquisque Orientalibus doctrinam.
 Gratulor itaque bonis istis civibus, Artium bonarum
 fautoribus, tam Egregium virum, unde ipsorum cona-
 tus in summum Reip. Literariz commodum certis-
 simè redundaturus est: & tibi quoque, quod post varias
 terrarum marique iactationes, ac post tot curas & sollici-
 tudines, in eum portum appulisti, ubi reliquum ævi
 tranquille degere ac studiis tuis animo sereno incur-
 here possis. Valde sane aveo, dari tibi otium, quo
 elucubrare.

elucubrare possis præclara ista opera, quorum spem nobis ostentas, ac quorum gustum ejusmodi mihi dedit charta impressa, à te transmissa, ut omnino spondere mihi auserim, futura ea plane singularia, & quæ cum magnâ novitate Magnam habeant jucunditatem & utilitatem conjunctam. De quoque Primati Usserio precor officiosissime manus meâ vice dedosculeris, ad quem ipse, Deo volente, scripturus denuo sum, quando mihi constiterit, rure eum in urbem rediisse. Argue ita, vir Eruditissime, omnia tibi fausta ac felicia comprecans Deo te ex animo committo. Parisiis 14. 24. Aug. 1647. Tuus ex Animo *Arnoldus Botius P. S.* Dominum Thomam Garakerum, sisorte nostri, velim plurimum meo nomine salutes: proximâ autem oportunitate libenter ex te intelligam, quæ ista sint Mss. Tua, quorû obiter mentionem facis, quibus lingvis & autoribus ac de quibus rebus conscripta.

6. *Doctissimo & Clarissimo Viro, Domino Christiano RAVIO Berlinatensi.*

CLarissime Vir, Aliquot jam effluxerunt hebdomades, quod tuas acceperim Londini exaratas, quibus mihi rerum tuarum statum exposuisti. Magis vero illum intellexi ex his, quas non diu postea ad parentem dedisti. Aberam tum in Germania, unde reversus non prætermissem, prout debebam, ad te rescribere, si aliqua sese obtulisset occasio, qua officium illud implere lieuisset. Vix enim sperabam literas meas ad manus tuas perventuras in tam vastâ civitate, in qua non tantum unum aliquem non invenias, sed & urbem in urbe frustra quæras. Hoc ipso de nocturno die incidi in hominem tibi, ut ait, notum, qui illam in se susciperet provinciam, promitteretque, sese curaturum, ut ex recte ad te perferrentur. Gratuler tibi.

tibi conditionem illam, quæ tibi offertur, nisi sperarem te & hic commodum posse obtinere locum, ita ut non tantum tibi, sed & nobis gratulari possimus. Neque enim dubito, quin si huc veneris, omnia ex animi tui voto procedent; in Anglia vero ut hoc tempore commoreris, qui tibi sit auctor, nescio an idem sit amicus. Verum ne veneris sine libris Manuscriptis. Vix enim credas, quantum id te, gratum etiam tuis meritis, gratiorem apud proceres reddet. Neque te moveant sumtus, qui in transvehenda illa librorum tuorum suppellectili requiruntur, ut isti refundantur, ea vero minima erit pars gratiæ, quam hic obtinebis. Iterum peto ne sine libris tuis Mss. huc venias, Græcis præsertim, quos omnes tecum deferas rogo. Quod si in Anglia adfueris istis temporibus non nullos talium mercium æstimatores inveneris, reperiēs & hic, apud quos et Majori etiam sint in pretio. Pater non cessabit omnia pro te facere, quæ possit, sed propter dolores arthriticos, & absentiam unitus è curatoribus, nondum aliquid certi potuit rescribere, sed putat omnino tuam requiri præsentiam. Vir Clarissime, & si non cum Arabicis, saltem cum Græcis nobis quam primum adfui Manuscriptis.

Amstelodami 30 Sept.

1647.

Tuus ex animo Isaacus Vossius.

7. Viro Præclarissimo, & Amplissimo, Dn. Christiano Raviø, Philologo Celeberrimo, Linguarum orientalium Doctori incomparabili, Domino ac Fautori plurimum observando, M. Iohannes Ernestus Gerhardus, S. P. D.

Mihi quidem ad felicitatem summam abunde erat, per amicissimum meum Heberium constare mihi de egregia præclarissimæ vestræ Amplitudinis in me immeritum ignotumq; voluntate: nunc cum gratissimo
atque

atque eruditissimo munere *Delinectio in Gramma-*
ticalis exoptatissimum favorem demonstrare mihi
 Amp. V. placuerit, sane luculenter rem votis ac desi-
 deriis meis respondisse, fateor lubenter! Utinam
 vero gratum me invicem exhibere possem, vel dignum
 saltem tanto, quo magni me viri, & inter hos Exc. V.
 Amp. prosequuntur amore. De studio quidē meo, quo ab
 aetate ingente, licet saepe sinistro eventu ac fato ad verso
 impeditus, meliores literas colui, & debita etiam, qua
 illarum antistites veneratus sum observantia, adfirmare
 possum audacter, me cum omnibus meis commilitoni-
 bus de palma concertasse, & eò semper allaborasse, ut
 cū propter imbecillis ingeboli infelicitatem progres-
 sum aliquem in studijs facere hant poteram, aliorū se-
 licitatem admirarer, ac debita prosequerer laude.
 Factum etiam hinc, ut jam pridem ob excellentem
 tuam, Vir Amplissime, doctrinam in tui raptus fuerim
 admirationē, & cuius informatione præsens sui dene-
 gabatur, illius vestigia absens sim admiratus. Neque
 enim ex Amicorum saltem, qui Tecum conversati sunt,
 relatione Eruditio tua & Linguarum Orientalium pe-
 ricia exactissima mihi innotuit, sed etiam ex editis
 hactenus excellentis ingenij speciminibus. Quibus id
 efficit, ut docti omnes non solum ad literas excolendas
 orientales magis inflammantur, sed & in tui raptantur
 amorem admirationemque. Sisto jam terræ nostræ
 clarissimum philologum, & de Lingvis Orientalibus
 egregie meritum, Dn. *Johannem Zechendorffum*, cujus
 tantum est in tui devenire notitiam desiderium, ut
 simul etiam mihi addiderit, hasce ad Ampl. Vestram
 denuo exarandi. Quæ enim mea est adversus laudatum
 philologum observantia, disferre hant potui, quā
 prima occasione pagellas hasce Arabicas, quas Amp.
 Vestræ offerendas transmisit, ad eandem ablegarem.
 Et hæc potissimum mandata mea causa. Ita vale novam
 orientis lumen, & me tui observantissimum, ac virtutum
 tuarum

rtatim devotissimū admiratorem, constante tui favore
haut indignum aestima. Deproperabam Wirreb. d. 10.
Sep. 1647.

MONSIEUR RAVY.

D'Autant que le bruit semé par quelques personnes mal informées, ou mal affectionnées, que la longueur de l'ouvrage de la Bible provient de ma negligence, est parvenu a vos oreilles ; le vous supplie tant pour vostre satisfaction, qu'afin que vous preniez ma defence contre ceux qui se plaisent a detracter d'autrui sans cognoissance de cause, aggreer que ie vous informe brievement de la peine & difficulté dudit ouvrage : Que quand vous les aurez bien considerées, ie m'assure que ne trouvez pas qu'il y aye tant de longueur comme l'en s'imagiae, ou du moins que la faute, si aucune y en a, ne me doit pas estre imputée.

Vous devez donques sçavoir qu'en la composition dudit ouvrage ie commence par l'apposition des accents ou voyelles tant au Syriaque qu'a l'Arabe (car en ces deux langues & leurs versions en Latin, consiste mon travail) chose nouvelle & a la verité sort utile & necessaire, sans laquelle il n'y auroit que les personnes parfaitement intelligentes en ces langues qui peussent les lire ; mais fort penible & beaucoup plus longue que s'il falloit escrire les textes mesmes.

En mettant les voyelles, i'y metz aussi les Versets, & ensemble regarde, s'il y a des fautes ou difficultez. Et pource que ie n'ay qu'un exemplaire de chaque langue, & l'un & l'autre sont souventes fois fautifs, ie suis contraint de les conferer de mot à mot avec l'Hebreu, le Grec, le Latin, & l'un avec l'autre, c'est à dire, avec quatre ou cinq differents textes, Ce qui ne se peut faire sans beaucoup de peine & de temps ;

d'autant

d'autant que c'est lire la Bible quatre ou cinq fois, & la transférer deux fois, à cause des voyelles que l'adiouste, comme j'ay dit.

Après auoir mis les voyelles & les Versets, & esbanché les difficultez, ie viens à la version, en la quelle il me faut peser tous les mots l'un après l'autre : tant pourceque mon travail n'est point sur vne Histoire profane là où il suffit rendre le sens à plus prez, mais sur la Bible, es mots de laquelle (comme bien scauez) consiste la plus part des differents qui se trouvent parmy la Chrestieneté : Que pourceque ie travaille sur des Manuscrits, lesquels pour n'auoir iamais esté imprimés & estre bien souuent fauoris, il les faut exactement collationner de mot à mot avec tous les surscripts textés, & sur les passages difficiles lire des Commentaires. Ce qui ne se peut faire sans vne grande longueur & peine incroyable.

La version estant faite (c'est à dire après auoir escrit de ma main quatre fois la Bible, scauoir l'Arabe, le Syriaque, & leurs deux versions, avec la peine que ie vous ay exposé) l'on vient à l'impression, la quelle ie corrige deux fois, qui est lire huit fois toute la Bible, à scauoir deux fois l'Arabe, deux fois le Syriaque, & auant chacune des deux versions Latines. Et d'autant que la lecture doit estre bien exacte afin d'y corriger les fautes, ie metz à chaque page plus de deux heures pour les deux corrections. De sorte qu'il n'y a page mise au net de la façon que ie vous ay dit & imprimée, qui ne me couste du moins six heures de temps.

Or vous noterez Monsieur, s'il vous plaît, qu'il y a des à six gros Volumes de faits, contenant chacun l'un porrant l'autre, environ sept cents pages, & que tous ces six Volumes ie les ay escrits & composés dans l'espace de six ans. Car combien qu'il y aye huit ans que j'ay commencé, il en faut pourtant deduire pour le moins deux, lesquels m'ont esté emportez par les frequentes

fréquentes maladies, ou par la lecture que i'ay esté obligé de faire dans le College Royal, de laquelle i'auois esté cy-deuant dispensé, ou par la longue & vaine poursuite de ma pension laquelle m'à esté depuis le commencement de l'année 1637. retranchée des dix tiers & reduitte à la somme de mil liures.

Vous noterez aussi que l'impression de la grande Bible d'Anvers n'à esté faite qu'en douze ans, encore qu'elle ne contienne que la moitié de celle cy, & n'aye rien dedans qui n'eust esté long-temps deuant imprimé en diuers endroits. Pareillement en l'édition du Pentateuche en Arabe seul & sans voyelles, avec le Latin de la Vulgate, imprimé depuis dixhuit mois à Rome, l'on à employé plus de quinze ans: & moy qu'il n'y a que huit ou plustost six ans que i'ay commencé, i'ay par la grace de Dieu fait toute la Bible excepté les petits prophetes & deux des grands.

Maintenant ie vous supplie, Monsieur, de considérer & par vostre prudence & equité iuger quel des deux à plus iuste raison de se plaindre de l'autre, le public de moy, ou moy du public.

Ie sçay bien Monsieur, quel est l'origine de ce faus bruit; mais, par Selomon i'apprends estre auant à propos taire quelque fois la verité qu'impertinent forger des calomnies.

Vostre tres-humble serviteur
Gabriel Sionite.

9 M O N S I E U R.

IL ya quelques iours, que ie vous envoyay certain liures compose par Monsieur Gabriel & son epitre, ie suis en doute, si ie vous l'envoyay entier ou non, à cause, que la dernier fueille pourroit encores estre sous la presse. A certe fin ie vous en enuoye un autre, avec
une

une lettre de Monsieur *Breger*, qui est un Docteur en
 Medicine de la faculté de Paris, qui est tres docte &
 fort employe en sa profession, & qui est *Professeur du*
Roy en Arabe en la place de Monsieur *Gabriel*, quiluy
 a baille sa demission en survivance, & un de ceux, qui
 ont eu l'honneur de vostre conference, lors que vous
 passastes en ceste ville: nous sommes icy une ving-
 taine, qui nous sommes tousiours entretenus de vostre
 Memoire de puis ce temps la. Il desire de vous l'
 esclarcissement de quelque verset de l'alcoran. Cest un
 homme, qui est fort punctuel a ce, a quoy il s'adonne.
 Une version qu'a faite Monsieur du *Ryer* en langue
 Francoise du tout l'Alcoran, a donne lieu a ceste dif-
 ficulté: je m'assure que vous iugerez, que ce n'est pas
 sans sujet, & que la version (qui porte, que les femmes
 des quelles est question, estoient si attentives a con-
 siderer la beaulte de *Ioseph*, qu'en lieu de couper les
 viandes, quelles avoyent devant elles pour manger,
 elles couperent leurs mains) n'est pas selon l'intention
 de l'Alcoran. Au reste Monsieur *Breger* & moy
 n'avons peu acquiescer a la version de Monsieur *Er-*
penius, par ce que nous n'avons point trouve, que
qab yop (la 2. rad. avec *fata, damma, kera*)
 peust estre pris une singe coupeure, ainsi quil se
 prend tousiours pour une amputation, cest a dire,
 une coupeure avec separation, sil ny avoit sim-
 plement, que en cette conjugaison ce verbe seroit
 transitif ou intransif, & pourroit signifier ce
 que nous disons en françois (Avoir les bras de lane).
 ce qui se dit de ceux, qui transportez d'une trop
 grande colere ou ardeur de frapper quel'un, sont
 hors d'aleine & ne peuvent frapper.

Monsieur de *Flanigny* Docteur en la Maison de
 Sorbone de ceste ville de Paris professeur du Roy en
 Langue Hebraique donna, il y a quelque temps, quel-
 ques Epistres, qu'il a fait imprimer, a un Marchand de
 Londres,

Londres, qui se chargea de vous les donner, ie ne scay, s'il aura fait, ie vous prie de nous en certifier a vostre premiere commodite, & de nous mettre vostre jugement sur tout le sujet. Il ne faut, que donner vostres lettres au Logis de Monsieur l'Ambassadeur & en faire adresse sur la premiere couverture a Mademoyselle de Monstreal *Rue St. Julien le Pauvre* a Paris, & sur la seconde couverture vous me les adresserez, vous me mandres par mesme moyen tous les liurets, que vous auez receus, a fin que ie vous envoie le reste a la premiere commodite. Je pense, que vous n'avez point receu la harangue faite par le Sieur de Flavigny. Il y a deux ou trois ans, contre ceux, qui medisoient de la Bible Hebraique. Vous voyez le proces, qui est icy pendant entre les doctes & les libraires, & comme les doctes sont opprimes, & que les libraires veulent emporter & le profit & l'Honneur tout ensemble, comme s'ils faisoient travailler les doctes la baguette a la main: si vous avez le catechisme Arabe imprime en cette ville par Vitray, de la version, qui a este faite sans Points par un Capucin de l'originall en Francois compose par desunt Monsieur le Cardinal de *Richelieu*, ie vous prie sur ce sujet de voir l'Epistre liminaire, qui est en Latine, & ce que les libraires disent contre Monsieur *Gabriel*, que vous scavés estre confidere & honore par toute la terre habitable & ce neant moins le sieur *Gabriel* n'a peu avoir aucune raison d'eux, ce qui a este cause, qu'a nostre grand regret il l'est retire de ceste ville tout confit de Melancolie. Sen allant il ma fait l'honneur de me donner quelques liures Arabes & Syriac, & quelques petits liurets et papres parmy les quels j'ay trouve le *Factum*, que je vous envoie, par les quelles vous apprendres les traitemens, qu'on luy a fait. Je vous envoie aussi un eschantillon de son ouvrage, qui est un feuillet de liures de Roys.

Si

Si cet ouvrage se vendoit separement, on l'acheteroit, mais on ne le vend point sans l'Hebreu, & ainsi il ne se vend point. On me dist le dernier jour, que celui qui en a la garde, avoit dit, qu'il y avoit plus d'un an qu'il non avoit este vendu. Si dans Paris j'en avois peu fournir d'un exemplaire, j'aurois cotré les fautes, que le Sieur *Abraham* a commise en l'Arabe du livre de *Ruth*, qu'il a fait imprimer, qui sont innombrables, mais il n'y a personne, qui en ait, que ceux, aus quels le libraire en a donnee, qui ne le veulent pas communiquer contre luy; Il y a telle page d'Hebreu, ou il se trouue quatre vingt fautes. Cest une chose horrible. Mais d'Aquin, du quel ce libraire se servoit comme d'un valet engage de mal payer qui en a deu faire la correction, luy en a donnee pour son argent. Puis Monsieur *Gabriel*, qui a este contraint de parachever par emprisonnement de sa personne, je vous prie de considerer, comme cette affaire pourroit avoir este bien faite. Nous attendons au premier jour, que le travail de Monsieur *Gabriel* se reimprimera, ce faisant, ce qu'en vend 450 livres, on le pourra avoir pour 50 ou pour 60 livres au plus. On nous dist la semaine pastee, que le Lexicon du Monsieur *Golini* se parachevoit, & que la lettre M. s'imprimoit: nous l'attendons avec impatience. J'ay encores a vous entretenir d'un dessein, si je n'ay asses de papier, il en faudra adicuster une autre fueille. Cest de faire imprimer une nouvelle Bible en mesme temps, en divers endroits. Premièrement en Hebreu & Caldeen en un endroit, en Syriac & Arabe en l'autre, en Persan & Malasque en l'autre endroit, en Esclavon & Turc en l'autre endroit, en Grec & Armenien en l'autre endroit. Et a chacune de susdites langues adapter & approprier des versions de nosres langues occidentales, a sçavoir del Italien, Espagnol, Francois, Anglois, Aleman etc. Et que toutes ces Bibles eussent de la correspondance les unes aux autres,

autres, cest à dire, les unes & les autres primeroient toutes leurs pages de mesme façon en telle sorte, qu'elles se purroient reduire ou conjointement ou separément, avec les versions ou sans les versions selon la volonté de ceux, qui les acheteroient. Qui si l'on vouloit, on réserveroit les versions par cahiere, qui ainsi seroient fort commodes pour mettre sur une volume deux langues et qu'elles on auroit besoin de susdites versions. Que tous les volumes de susdite Bible fussent d'une mediocre grandeur & grosseur, parce que les grandes volumes sont fort incommodes, vous scaurez qu'à chacun des cahieres, & au milieu d'iceux il y faudroit un carton d'un feuillet seulement. Que tous ceux, qui entreprendroient l'impression de ceste Bible s'en donneroient les uns aux autres un certain nombre pour le prix, qui seroit convenu, & si obligeroient respectivement à reimprimer, quand ils nen auroient plus, & à d'autres conventiones, dont on s'aviseroit. J'aurois encore d'autres choses à vous communiquer sur ce sujet, mais je suis à la fin de mon papier. Si les affaires estoient pacifiées en vos quartiers, je vous irois voir, & vous entretiendrois de beaucoup de choses sur cette affaire & autre que je commencerois en mes vœux.

Vostre tres humble serviteur

D. Chasteigner.

P. S.

IE vous diray, que nous avons icy beaucoup d'Hebraïsants. Au commencement il ny avoit pas un qui estudiait en Theologie, qui ne mesprisast Hebreu, mais ils ont receu tant d'affront, qu'ils sont contrainsts d'y estudier. Monsieur de Flevoigny fait leçon en la maison de Sorbonne, particulièrement à quatorze Docteurs en Theologie, & y en a plusieurs autres, qui y estudient en cachette, croyant, que ce leur seroit

am his ipsissimis verbis suae versionis rationem reddat.
 Est enim قطع 1. aut 2. conjug. (cum Teshdid.) non
 tantum amputare, & abscindere, sed etiam scindendo
 vulnerare, quae posterior significatio huic loco **VI-**
DE TVR praeteris conventire, cum minus absurdum
 esse constet, nemoque facile crediturus sit, mulieres illas
 viso Iosepho manus sibi amputasse, scindendo autem
 vulnerasse, haud usque adeo ineptam **VIDE ATVR**,
 nec difficulter persuadeatur, ijs, quibus manus & bra-
 chij vulnerationem vehementem erga aliquem amorem
 testari in more est positum, sicuti non olim tantum fuit,
 sed & hodie est Arabibus, Persis & alijs Orientis po-
 pulis. Sed dum ego diligentius inquisivi illius verbi
 significationem simplicem, inveni non posse scissionem
 significare, sed scissionem cum separatione, quam nos
 partis alicujus extirpationem vel decisionem nuncupa-
 mus: ideoque in multis Alcoranis quaesivi, an hic esset
 diversa Lectio, unumque solum inveni, qui habet
eidibunna cum gelsme supra ultimo je, & sic esset nomi-
 nativi casus, qui cum intransitivo verbo haberet sensum
 rectissimum, & significaret, *defecerunt manus earum,*
vel cohibita, enervata, inutiles, vel impotentes fuerunt:
 sed ubique invenio cum Teshdid, in hac verò 2. conjuga-
 tione nunquam admitti potest intransitiva significatio,
 qualem habuit simplex verbum conjugationis primae.
 Nec me quidem laet in conjugatione secunda saepissime
 verba Negativam significationem induere, inde mihi
VIDE TVR sensus probatissimus elici posse huius-
 modi, *impotentes reddiderunt manus suas:* & id tum
 praecipue, cum dicatur قطع الطريق *qad alyedo Ma-*
via interclusa fuit قطع الطريق *qad alyedo Ma-*
nus impotens inutilis fuit. Quod si mea opinio locum
 non habeat, porro sententia D. E. peni mihi **VIDE-**
TVR Rix quam D. Du R. Te verò etiam atque etiam
 rogo, ut consulas Lexica & Alcoranos, qui tua sunt in
 potestate,

potestatem sibi se honoris, consentiensque tibi mien;
super ea te fuerit. Bene vale & me diligere. Lutet. Pari-
forum. 6 Nonas Maj. Anno 1648.

Valerianus de Flaigny, Sacre Facultatis Theologicæ
Parisiensis Doctor & Secretis Sorboniensis, Insignis ac
Metropolitane Remensis Ecclesiæ Presbyter Canonicus,
in alma Parisiensium Academia Sacrarum Hebraicæ
namque Literarum Professor Regius.

Vero C. Iulius ac **Eruditionis**, Dominus D. Ravio,
Dignæ Sanctæ apud Londinenses Professori Meri-
tissimo.

Unoblata Sacre Sanctæ Editionis Hebraicæ Vindicias
insuase dignetur, & evolvere, & si grati fuerint, ubi
primam vacaverit, per litteras aperire. Deceus
et veritas valedudine **Valerianus** scribere non potuit.
Omnia rogar, ut ei condonetur scribere alias, si Deus
voluerit.

Bonæ omnia & felicia in

I. X. O. H. S.

Vero Messia & nostro.

Kaxaemvire Xeviaré

Auaciper opala amicissime

In Christo plurimum dilecte

Ravj post reditum pergratissime,

C Ratulor mihi, **Θεοῦ Ν. Ν. Ν. Θ.**, incolumem per-
gamini Ravienos iniquitatum, Gratus Audo
Lectum me cupes accessit meo tuis (Ravj) per dū
modum & pater avidus, per quatuor annos Bano-
per latus dū Te auctus, quem excepit co-letior
po de tutiori ejusdem tui ipsius reditu narratio fuit
B certior.

certior. Præfagit scriptantis animus Majora quam
in præsentiarum exprimendo possum, non interea
quam in votis amici sunt. Ades quem exoptatum
habui, cujus aspectum habeo concupitum: Deo Gratiâs,
ades, qui rei literariæ vivis (& adhuc vives spe ducor)
profuturus. Maeste esto virtute Dei, pro Deo actor,
pro Judæo orator, Christiani confirmator. Deo interim
pro Te Tuisque laus & honor.

Te considerato apud me titillat animus tui videndi
desiderio, cujus literarum vel operum, Scriptorum
vel impressorum faciem ambio, aspectum flagranter
cupio; nè frustraneus conficiat & frustratus expecta-
tione meâ discedam tristis, curare tuum esto. Umbra,
ni fallar, in scriptis vidi nuperrimis transmissam; si
curaveris ipsum opus variis substantiale specimen,
aliquid amico pergratum facturus, certo certius obli-
gabis ulterius amicissimum. Vale & vive Deo &
Patriæ, Ecclesiæ & Reipub. Tibi & Tuis, Nobis & Po-
steris. Perge in & pro omnibus, inceptis adde, nobis
salve, scribere, docere, amare, & studere perge. Licet
mihi de te Tuisque conatibus audire saltem una vice,
modò sapius amicum scriptis visitare, non vacet. Dum
aurâ fruor, sum tui tuorumque memor, pro te
precor.

Sandherst. Jul.

17. 1647.

ΕΥΧΑΡΙΣΤΙΑΣ

ΤΟΥΤΙΣΣΙΜΟΥΣ

Jul. EASON.

P. S.

Si relinques epistolam apud D. Broome in aliquo
hospitio tuo, curabit ad me converteri. Salutes
Ungaros, si adsint, tibi miltique noceat. Si unum vel
alterum Scripti utriusque Tui exemplar ad me cura-

his mitti, haud parum spero tibi profuturum, ut inno-
tescat per me, nomen tuum. Ambio ex te de Tuo
statu & successu audire, quæso scribe.

*Gura per hospitis tui servum, has inclusas ad
hospitem meum & amicum transmitti.*

XIII.

Viro Clarissimo, & Eruditissimo CHRISTIANO
RAVIO *Cornelius Tollius*
S. P. D.

Gratulabor tibi prius, deinde ad me convertar, Ravi
Præstantissime. Sane vehementer gratulor de o-
larâ Londinensi provincia, tum ideo quod ne nini
dubium est, absolutum te esse tum illud etiam, quo major
amicus, quoque plura industriz, & eruditionis ornamenta
habeas. Gaudebam, ut debui plurimum, cum hæc ex tu s
intelligerem, mihi quidem eo carioribus, quod partim de
Palæphato meo loquerentur. Illum, & me pariter tibi
curæ esse lætor, & gratias habeo maximas. Agrocam
etiam, ubi ac cepero, publice tuum beneficium; ac videbis
nihil Te contulisse ingrato. Mitto literas celeberrimo
Viro Parricio Junio, quod & tu monueras, atq; illum ego
facio plurimi. Non dubito, quin per te consequar varias
illas sectiones palæphatorum codicum, quas impetra-
tas multum cupio. Jam quippe festino editionem illius
libri; neque subsidium aliud habeo, nisi quod nuper
suppeditavit magnus Salmasius M Si Londinensis
Tibi autem acceptum feram, quidquid ulterius
hac in re gratificatum mihi fuerit à Cl. Junio. Re-
nam curant sedulo ambo Vosii, qui te apud Amstel-
dameses potius exoptant vivere, quam alibi, & sperant
effecturos. Potero brevi de hoc certi aliquid perscri-
bere,

bere, cum ad eos fuero reversus. Nunc Rhenis sum apud
parentes: ubi a Curatoribus Hardervicensis Academiæ
litteras accepi, quibus me vocant ad professionem Histo-
riarum, & Linguae Græcæ. Collegam in historiis adju-
gent Cl. Gronovium, si is Davenariam suam velit relin-
quere. Cætera nuntiabo propediem. Vale Eruditissime &
amicissime Ravi, ac me, ut facis, ama.

Rhenis VI. Kati August. CIO IDC XLVII.

XIII.

*Ornatissimo, Clarissimoque viro, D. Christiano
Ravio, Linguae Arabica, ut & reliquarum
Orientalium Eruditissimo Professori, in
vadiis Londonianis diversanti. Amico
suo semper colendissimo.*

I Utundissime mihi non ita pridem (præstantissime
Domine Ravi,) advenerunt literæ tuæ; nam & me
certiorem fecerunt, te jam & nolitum, & postea-
rem factum esse: teque operam deo, & afflictissime
Ecclesiæ nostræ tuam daturum, ut Orientales litere
per te (vir egregie,) Londini efflorescant. Sælas me
(qui in eodem studio et stadio ad desideratam in-
tam eandem propero,) hac animorum nostrorum
conjunctione vel plurimum defectari; portionem
fatis amplam Alborani, Latine et Græcè dedi in speci-
men; viris doctioribus, tibi imprimis, & legendum,
& si luce dignum sit futurum, probandum. Verum
& aliud. Refellere idem vellem Alcoranum, ubi aut
blasphemiarum apertæ aut falsitates manifeste occurrant.
(Quamvis aliàs totum est falsitate & stultitia sortens
sterquilinum,) animadversionibus meis Arabicis, &
Græcanicis quilibuscunque Margini apponendis. Sed
Arabici characteres nostri, novit claritas vestra, ut
grandiores

grandiores sint, quàm ora libri imprimendi ferre possit. Ut fiant aliquot minutiores, & aptiores margini, destinato operi nostro, ut & negotiis vestris, multum proderit. Scio quàm arduum sit aliquod Arabicè scribere quod Arabibus arriserit, vel quod nasuti isti hostes Christianæ fidei non deriserint. Sed in hunc finem instituitur prælectio mea, ut Contra-Mahumetana & dicatur, & sit. Quamvis tenuitatem meam probè novi. Jam novi Arabicos thesauros tuos accepisse te. Et quod acceperis, sine me auctore, lætor. Nosti, quantum istos ab amicissimo tibi mihiq; viro intercipere retractaverim.

Si qui in Alcoranum commentarius tibi in procinctu ad sit, aut qui alter in Alcoranum, aut superstitionem Mahumeticam scribit, me per otium certiores faciat claritas vestra, & mihi accommodes. Et pro certo scias me semper tibi fore devotissimum

*Amicitia vestrae ut studiosissimus, sic
& celebritatis cupientissimus,*

Cantabrigiæ Novemb.

12. 1647.

Abrahamus Wheelocus.

XV.

Præcellentissimo viro, Domino Christiano

Ravio, Linguae Arabicae imprimis, &

reliquarum Orientalium Doctissimo Profes-

sori Londini. In edibus vulgo

Londontanis.

Pæstantissime Domino Ravi, multisque mihi nominibus semper colendissime, meum in selectissimas molas tuas studium, vel officium potius tu (vir Ornatissime, Clarissime, Doctissimeque,) quid

quid dicam? cumulatissimè candore & gratia repen-
dis? imo, quod ex literis tuis, & amicorum ore
persentisco, longissimè superas. Quin & Arabica
Musi^{ca} tua, tot quidem, tanq̃uo p̃a clara Musæ tui
literatissimi ornamenta quanti æstimem, in Magna-
taliū librorū penuria constitutus, haud possum
paucis verbis exprimere. Verū canoram mihi &
hospitiū quoque, & convictum, atque sacapud re-
parari (vir vetè *CHRISTIANE*,) meditaba-
ris? *CHRISTUS* Solus, (cujus tu & nomine,
& Professione pietatis es,) hanc tibi charitatem re-
munerabit. Alcoranum quod attinet, fateor ingenio
versiopem Cl. Domini *Ravi* quibusdam in locis, imò
quàm plurimis difficilioribus, me plurimū adiu-
tasse. Hoc jam fateor; at si quid de meo, luce dig-
num futurum sit, fatebor luculentius coram mundo.
Scio vlam hanc quam ego hodie in Alcoranicis istis
premo, à viris quibusdam doctissimis seriò carpi; &
fakè rideri. Aut sem inutilem, aut à vulgo Reip. aut
Ecclesiæ nostræ populo semotam, atque humeris meis.
(cui dicto assentior,) imparem, aggredi me.
Hoc quidem ago, magis ut ostendam quid à Doctiori-
bus viris & Arabis, (unà cum Hellenismo,) cal-
lentissimis faciendum sit, quàm ut tenuitatem meam
nimis rigidè à præcellentissimis ingenijs, examinari
propinarem. Vellem ex animo, ut et Latini & Græci,
(Græci verò inter primos;) imò & ipsi Arabes
Christiani feridissimum istud sterquilinum Alcorani
convellere, disijcere, & à mundo tollere studerent.
Hoc tenue specimen meum qualecūque, (partem
tamen minimam eorum quæ hio premo,) ad Clarif-
simum, optimèque de Rep. literaria meritum, D^r.
Samuelem Hartlibium jam misi; limatissimè censuræ
vestræ, & aliorum perpaucorum subijciendum. Si
el mediocriter in eloquentiâ, aut fidi Arabici assequi-
possent

possent occidentales, quod impedit, quo minus inep-
tia, & mendacia Coram demonstrantur à Christianis ?
aut interea animi Mahumetanicum ab ista sententia
in hortos Scripturarum, Christo sem gerenti, inve-
tentur. Scripsi jam modo duntaxat in volumine salu-
ticem mentem Mahumeda, dicentis. Pro, **IN NOMINE PATRIS ET FILII, ET SPIRITVS SANCTI.**

In Nomine dei misericordis, & misericordis.

Piscator nempe astutus, doctusque à Diabolo, Christi
& Christianorum nequissimo hoste, Christi rete lacerat,
diffuitque; angustum quippe nimis ad pisces suos,
sive potius crocodilos innumeros (omnes intelligo
Regulos, Duces, gladiatores, sicariosque) capiendos.
Ad istum scilicet convolent exercitus; & quotquot
abnegatâ angustâ fidei in Christum semitâ, ore tan-
tum, corde licet falso effusite didicerint, sive Judæi,
sive Christiani, sive Ethei, **IN NOMINE DEI, &.**
Quæ enim gens Deum esse, eumque misericordem
diffirebitur? Rem perpendet claritas vestra, & hic per
totum sterquilinum multos latere angues, mecum
sentiet. Sic ambio sententiam, Suffragiumque tuum,
(Doctissime, & Ornatissime Domine Ravi) ita ut, si
mihi tu, & reliqui celeberrimos viri adscalerint, progredi
liceret.

De discipulis vestris æque sollicitus etiam atque pro
me, aut meis, medicam, cui causâ multo (cum Cicerone
ut loquar,) sollicitior. Postidie quàm tuâ accepti-
literas, nominatos viros, & necessarios eisdem me is
rogare, & hortari cæpi. Unanimes illi omnes, ueros
è Collegio juvenes in famulitiam jam vacans adici-
unt. Subolet mihi præterea, à temporum discrimine
& inconstantia, annonæque insuper, (ut nosti) cari-
tate, metuere neglectos, proh dolor, hodie Acade-
micos. Neque hic tui in me amoris memor, suffiri;
quin

quin alios at in cassum consului. Rogantibus autem, quantum annuatim in hos expendent amici, ex literis tuis respondere nesciebam. Quin tu (Humanissime Vir,) affectum in te meum, opellamque meam hactenus tibi tuisque inutilem æqui bonique consules.

A. Tuisismo Abrahamo Wbeloco.

Cantabrigiæ. Febr.

II. 1647.

II. Ad Generosum, maximeque Eruditum Virum,
Dominum, CHRISTIANUM RAVIVM
in Civitate Londinensi, Linguae Ebraicæ
Publicum Professore.

S'Acra Oriens Lingua, Dæcus & Germanidis ora,
Doctrinæ sapiens qui colis omne genus!
Hebraisur legimus, peregrini sæpè fuere,
Sicut ab Ebrao nomine signat Eber.
Pervenere tamen patriæ cunctanter ad oras,
A quibus ejectos pristinus error agit.
Haud secus in cecâ peregrini hâc valle moramur,
Et vere Ebrai dicimur orbe greges.
Vir probus at patrias speculatur anhelus ad oras,
A quibus avelli non modum ullus erit.
Non hæc assiduo patria irrequieta labore est.
Monstrat ad hanc superum qua micat Arctos, iter.
Tu quam, docte Ravi, instituis, dat lingua figuram,
Ar rem signatam nos tua vita docet.

Anagramma

Anagramma in Nomen Dn. Ravij.

RAVIUS. VIR. VAS.

Q Vis vas, vitum negabis?
 Ebraus ille Paulus,
 Vas est fragrans Odoris,
 Electionis est vas.

A Monsieur Ravy.

Vostre Eschole en honneur se place,
 On ne pouvoit pour vous audir,
 Et guerdaient vostre seavoir,
 Luy donner une moindre place.

Generos Dn. Ravij observantissimus T. M.

PROSPHONETICUM

In Sacras Orientalium Lingua-
 rum praelectiones Clarissimi &
 Doctissimi Viri, Dn.
 CHRISTIANI RAVII

Berlinatis Marca-Branden Burgi-Ger-
 mani; Londini Ebrae & Arabicae Linguae
 Professoris, Amici & Fauctoris Optimi.

H Actenus omnigenas convexit Navitu merces,
 Disior & geminis redijt Mercator ab Indis,

Albonis

Albionis Celebrem, Regnique Potentis, in Urbem;
 Iam nova dona pijs confert Deus ipse Camenis,
 Varidicum Sacras, sua quondam oracula, Linguas,
 Que superant cunctas, precioso pondere Gemmas,
 Luceque caelesti, vera pietatis & usu,
 Quo datur aeternæ Mystéria nosse salutis,
 Ad Christique fidem reliquas convertere Gentes,
 Quas confusa Babel labiis divisit in orbe.
 Mystarum auspiciis, Magni curaque Senatus,
 Ebraeos, Arabesque videt resonare cathedra,
 Hybleosque favos redolere in colle Sionis,
 Ad refluxum Tamesim, Paulini & culmina templi
 Excellens Ravius, Germanæ Gloria Terræ,
 Ex oriente redux, Batavumque vocatus ab oris,
 Clarius artis opus Clarijs prosteretur Arhenis,
 Qualiber hebdomadâ binis quam sedulus horis,
 Promptus & alternis curvis prodesse diebus.
 CHRISTI Nomen amans linguat Sua thura Sabæis,
 Mella Palestinis, Syrijs far, Balsama Persis,
 Divitias & opes Pharijs, cum Mose, colonis,
 Papicolis Missas, Muhamedis ludicra Turcis,
 Et quæcunque dedit Genij meliøre Minervâ
 Visere tot terras, peregrinis grata voluptas,
 Harpyijs patria trita jam per lustra relicta.
 Vos, quibus est ardor constanti indagine mentis,
 Et vigili studio rimari ab origine fontes,
 E radice suâ proprios agnoscere ramos,
 Floribus ex placidis gratos decerpere fructus,
 Tot varias sanctæ dialectos discere linguae,
 Chaldaeos, Syrios, Arabas sua verba loquentes,
 Sapè audite virum Musis graviora sonantem,
 Oceanoque suo sacra Biblia ritè docentem.
 Non oberit labor ille probus, sed proderit olim,
 Dum modo vos sistat præsentis hora die,
 Tertia, ad occasum Phoebo revocante quadrigas.

Omni-

Omnipotens faueat conatibus hisce Jehovah,
 Ut convertantur pia per commercia gentes,
 Perpetuumque Decus videant sub sole Britanni,
 Donec labe gemens renovabitur orbis in igne
 Suscipietque suos coelestis curia ciues,
 Hostibus ex victis Christo referente Tropheum.

I. S.



FINIS.





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for